Adelma von Vay
– Her life and work in 1870-ies and early 80-ies

Research group working material
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The purpose of this paper is to present the latest discoveries concerning Adelma von Vay's life and work and the establishment and work of the Hungarian spiritist organization *Spiriter Forscher Verein* in Budapest, gathered through the research of some relevant spiritualist periodicals, daily newspapers and books of the time. On the other hand, its main intent is to represent the basis for my personal formal paper and as the working material for the members of the "Adelma Research Group" and some other interested groups and individuals dedicated to further research of Adelma von Vay's role in the spiritualist and theosophical movement, which will hopefully find its expression as submitted papers for the second symposium on her life and work to be organized in near future.

Preface

In 2010 I received a collection of the theosophical books, once owned by late Slovenian theosophist, professor of jurisprudence, Dr. August Munda, which was kindly given to me by his heirs. The collection contained also large number of books in German language and a photograph of, at time unknown old woman, discovered among the leaves of one of the books. On its back it was written in pencil: Adelma Vay.

I started to ask myself who could possibly be this interesting lady. I looked up the internet but there was only some limited information in German language that didn't help me much, therefore I assumed that she has had to be one of Mr. Munda's theosophical correspondents and abandoned subsequent research.

Then, a year and a half later, I received on my e-mail address a message from young Slovenian philosopher, Jan Ciglenečki, who asked me to help him a little with the introduction to his translation of the book *Geist-Kraft-Stoff* (Spirit-Force-Matter), written and published by Baroness Adelma von Vay in the year 1869.

Namely, Jan was able to found online the text of this Adelma's most important book, which fascinated him so much that he decided to translate it into Slovenian language, with the assistance of Matic Kastelec and Don Ciglenečki. In addition to the text, Jan was equally fascinated by the life story of the person who uploaded the text to the web, namely by the life story of Mr. Rudolf Passian, one of the leading parapsychologists in German speaking countries.

In short, Mr. Passian's life story is the following: In 1948 he was imprisoned in East Germany by Russian army and unjustly sentenced to 25 years of prison. The experience of war and now captivity stimulated him to ponder upon essential issues of life: where we come from, where we are going and what is the essence of dying. And, he dived profoundly into these questions in company of Adelma's book *Spirit, Force, Matter*. While reading it, he said one day to his

fellow prisoner: “If God really exists, then he surely must see that I was falsely imprisoned.” Two days later – it was already the year 1955 - he was released from prison. The book and these events stimulated him to begin his parapsychological research and humanitarian work. Despite the disability, gained during the war, and which chained him to wheelchair, he travelled extensively around the world exploring shaman traditions and alternative methods of diagnosis and treatment. Out of his experiences he wrote the bestseller *PSI Abenteuer*, and provided that Adelma’s work wasn’t completely forgotten, publishing six successive editions of the book *Spirit, Force, Matter* with ample prefaces. [With much regret we lately got the information that Mr. Passian passed away early this year.]

At about the same time, when Jan Ciglenečki, began his translation, Adelma von Vay entered also in the life of historian Mrs. Aleksandra Boldin while researching important people in Slovenske Konjice. With the help of old local documents and photos and the Adelma’s diaries *Aus meinem leben* and *Tagebuch eines kleinen Mädchens* (*Out of my life* and *Diary of a little girl*), she published the first overview of Adelma’s life and work.

Synchronically, Adelma von Vay entered also in the life of Mrs. Nena Židov, a curator at the Slovenian Ethnographic Museum, who was researching history of mesmerism and homeopathy in Slovenia and came across the correspondence between Adelma and the “magician from Primskovo” (this is how he was generally called), a noted Slovenian mesmeric healer, priest Jurij Humar.

When the translation of the *Spirit, Power, Matter* was published, in January 2012, it excited vast public attention. There were published numerous articles in the major Slovenian newspapers and periodicals and a conversation about the book was organized on the central television program, devoted to the literary news. Also the sale of the book was great success and has to be reprinted after two months only.

All these facts encouraged the publisher, Institute for the Study of Christian tradition, the Municipality of Slovenske Konjice and all persons now involved, to organize an international symposium on Adelma von Vay’s life and work. It was held on 3rd and 4th of December 2012 at the national University Library in Ljubljana and at the Žiče Monastery near Slovenske Konjice. It attracted a considerable number of people and still more papers was received. Along with the symposium the Monograph was published under the title *The Mysterious Baroness from Konjice*, but unfortunately, because out of resources, we were not able to publish the symposium’s Almanac.

List of papers submitted and presented at the Symposium:

Aleksandra Boldin (Slovenija/Slowenien):
»Adelma von Vay: njeno življenje in vloga v Konjicah«/»Adelma von Vay: ihr Leben und ihre Rolle in Konjice«

Anton Rozman (Slovenija/Slowenien):
»Adelma von Vay in svetovno spiritistično gibanje«/»Adelma von Vay und die weltweite spiritistische Bewegung«

Jan Ciglenečki (Slovenija/Slowenien):
»Gnostična misel Adelme von Vay«/»Gnostisches Denken der Adelma von Vay«

Rudolf Passian (Švica/Schweiz):
»Ponavljajoča se zemeljska življenja? Izsledki parapsiholoskih raziskav«/»Wiederholte Erdenleben? Parapsychologische Forschungs ergebnisse«

Marko Pogačnik (Slovenija/ Slowenien):
»Kozmometrija baronice Adelme von Vay« /»Kosmometrie der Baronin Adelma von Vay«

Joma Sipe (Portugalska/Portugal):
»Grafična ponazoritev simbolizma v knjigi *Duh,sila, snov* Adelme von Vay«/»Graphical Interpretation of symbolism in Adelma von Vay's book *Spirit, Power and Matter*«

Erika Georgiades (Grčija / Griechenland):
»Psihični svet baronice Adelme von Vay«/»The Psychic world of Baroness Adelma von Vay«

dr. Bernt Högsdal (Nemcija/Deutschland):
»Slikovna predstavitev vsebine knjige *Duh, sila, snov* /»Eine bildliche Darstellung der Inhalte von *Geist, Kraft, Stoff*«

Manca Erzetič (Slovenija/Slowenien):
»Duh ali stanje zavesti Boga (Literarno-filozofski pristop k spiritizmu Adelme von Vay)«/»Der Geist oder der Zustand des Bewusstseins Gottes (literarisch-philosophischer Ansatz zum Spiritismus der Adelma von Vay)«

Milosav Gudovič (Srbija/ Serbien):
»Adelma von Vay in poskus teodiceje«/»Adelma von Vay und der Versuch einer Theodizee«

dr. Johann Georg Lughofer (Nemčija/ Deutschland):
»Nemško govoreče pisateljice Donavske monarhije v poznem 19.stol.: paralele in kontrasti«/ »Deutschsprachige Autorinnen der Donaumonarchie imspäten 19. Jahrhundert: Parallelen und Kontraste«

ddr. Igor Grdina (Slovenija/Slowenien):
»Adelma von Vay in spiritizem na Slovenskem«/»Adelma von Vay und Spiritismus auf dem Gebiet des heutigen Sloweniens«

dr. Zmago Šmitek (Slovenija/Slowenien):
»Zgodovina teozofije na Slovenskem«/»Die Geschichte der Theosophie auf dem Gebiet desheutigen Sloweniens«

Paul Johnson (ZDA/USA):
»Ghost Land (Dežela duhov): domišljiski portret aristokratskih spiritualistov v zgodnjem obdobju Teozofskega drustva Emme Hardinge Britten« / »Ghost Land: Emma Hardinge Britten's fictional portrait of aristocratic Spiritualists in the early Theosophical Society«

Mark Demarest (ZDA/USA):
»Zanimivi biblio-historični problemi v zvezi s knjigo Adelme von Vay *Duh, sila, snov*« / »An interesting biblio-historical problems surrounding Adelma von Vay's *Spirit, Power and Matter*«

Uwe Schuster (Avstrija/Österreich):
»Adelma von Vay in Nostradamusovo pismo nemskemu cesarju« /»Adelma von Vay und der Brief von Nostradamus an den deutschen Kaiser«

dr. Vladimir Feschenko (Rusija—Svica/Russland—Schweiz):
»Sporočila medija: lingvistika spiritistične glosolalije«/»Messages from a medium: the linguisticality of Spiritist glossolaha«

dr. Alen Širca (Slovenija/Slowenien):
»Kristus v teozofiji Adelme von Vay«/»Christus in der Theosophie von Adelma von Vay«

Jan Peršič (Slovenija/ Slowenien):
»Odnos med ezoteriko in krščanstvom«/»Das Verhältnis zwischen Esoterik und Christentum«

Matic Kastelec (Slovenija/Slowenien):
»Adelma von Vay o naravi in svobodi«/»Adelma von Vay über Natur und Freiheit«

Hannes Hula (Avstrija/Österreich):
»Adelmina dediščina in njen doprinos za Avstrijo«/»Adelmas Erbe und ihr Beitrag für Österreich«

Luka Kovač (Slovenija/Slowenien):
»Simbolizem trikotnika pri Adelmi in v teozofski tradiciji«/»Symbolismus des Dreiecks bei Adelma und in der theosophischen Tradition«

dr. Nena Židov (Slovenija/ Slowenien):
»Adelma von Vay in zgodovina homeopatije na Slovenskem«/»Adelma von Vay und die Geschichte der Homöopathie auf dem Gebiet des heutigen Sloweniens«

Jan Ciglenečki/Miha Mikoš/Goran Bečirovič (Slovenija/Slowenien):
»Predstavitev projekta racunalniske hipertekstualizacije knjige *Duh, sila, snov* (realnost in možnosti)«/»Die Präsentation des Projektes der EDV-Hypertextualisation des Buches *Geist, Kraft, Stoff* (die Realität und die Möglichkeiten)«

Jan Ciglenečki/Don Ciglenečki (Slovenija-Avstrija/Slowenien-Osterreich)
»Predstavitev prevoda Adelmine knjige pravljic Pripovedi sončnih žarkov /»Präsentation der slowenischen Übersetzung des Märchenbuchesen der Sonnenstrahlen«

Aleksandra Boldin (Slovenija/Slowenien):
»Humanitarna vloga Adel me von Vay v Konjicah in ljudska religioznost v njeno moč«/»Die humanitäre Rolle der Adelma von Vay in Konjice und der Volksglaube an ihre Wundertaten«

dr. Slavko Ciglenečki (Slovenija/Slowenien):
»Boginje, svetnica in velike ženske polpretekle dobe (Od kulta antičnih boginj in Sv. Heme do nemško pišočih književnic v južni Štajerski)«/»Göttinnen, eine Heilige und bekannte Frauen der halbvergangenen Ara (vom Kult der antiken Göttinnen und der heiligen Hemma zu den deutsch schreibenden Schriftstellerinnen in der südlichen Steiermark«

Jože Baraga (Slovenija/Slowenien):
»Konjice v Adelminem času skozi stare razglednice«/»Konjice in der Zeit von Adelma anhand von alten Postkarten«

dr. Nena Židov (Slovenija/Slowenien):
»Magnetist Jurij Humar in laična homeopatinja Baronica Maria Wambolt — sodobnika Adelme Vay«/»Magnetiseur Jurij Humar und die Laienhomöopathin Baronin Maria Wambolt — Zeitgenossen von Adelma von Vay«

Petra Klima (Slovenija/Slowenien):
»Historični kontekst habsburške monarhije v Adelminem času na področju Štajerske«/»Historischer Hintergrund der Donaumonarchie auf dem Gebiet der slowenischen Steiermark«

Rudolf Passian (Švica/Schweiz):
»Zmožnosti v in brez transa: doživetja v Braziliji« (s slikami)/»Fähigkeiten im oder ohne Transzustand: Erlebnisse in Brasilien« (mit Bildern)

Uwe Schuster (Avstrija/Österreich):
»Neobjavljen rokopis Adelminega dnevnika«/»Nicht veröffentlichte Handschrift eines Tagebuches von Adelma«

Anton Rozman (Slovenija/Slowenien):
»Bibliografija baronice Adelme von Vay (kratka predstavitev)«/»Die Bibliographie der Baronin Adelma von Vay (eine kurze Darstellung)«

The papers presented until then known information about Adelma von Vay's life and work, elaborating various historical, social, philosophical, metaphysical and other aspects of Adelma's work, actually representing only a start of research proper.



Introduction

When we explore Adelma's work we encounter few specific expressions denominating the type of her Spiritism or Spiritualism. For instance, Adelma herself calls it "Pure Christian Spiritualism", while the members of the Hungarian Society of Spiritual Researchers calls it "Evangelical or Gospel Spiritualism", but covering also "outpourings" of other writing and speaking mediums besides Adelma. On the other hand, professor of philosophy at Wurzburg University, Dr. Franz Hoffmann, calls it, but referring only to the content of the book *Spirit, Power, Matter*, the theosophy, "*which shows certain similarity and even affinity with Boehme, Baader, Saint-Martin*" (Wurzburg, 1870).

The integral part of Adelma's spiritualism is the doctrine of reincarnation, representing the method of the development of men as spiritual beings towards the perfectibility; but not only as an idea, but as a proven fact, ascertained through her healing work with various spirits of deceased men.

As a spiritualist, Adelma feels that it is her duty to let know to the fellow spiritualists and to the public at large her personal experiences, therefore she seeks to make contact and to create a circle of influential friends who will help her promote her work. Namely, she feels that she is not proficient in philosophy and foreign languages enough to accomplish that work on her own, and even, that the customs of her native environment do not permit her, as a woman, to address public herself; and most importantly, that the true knowledge comes from the spirit-world and that this knowledge has to be transferred untainted.

Nevertheless, when there are moral issues in question, Adelma speaks promptly and unequivocally, defending the rights of every individual to nurture and to express freely her/his own experiences and convictions, what brings her a reputation of "highly intelligent liberal humanitarian".

Why should we live in Gonobitz? – A Lady on a Mission.

We learn from Monography that Adelma and Ödön von Vay were married at Golssen in Germany and that afterwards they lived the following years, until they moved to Gonobitz, at Vay's estate in Golop near the town of Tiszalok in Hungary.



Vay castle in Golop
https://www.historicgarden.net/print.php?varos=395&nyelv=hu

Adelma reports in E. H. Britten's *Nineteenth Century Miracles* (p. 414) that while they were living there certain Mr. Piko presented her a copy of Allan Kardec's book *Livre des Esprits* (*Book of spirits*), which certainly awoke in her more profound interest for spiritualism. As she knew to speak English and French already at the age of 10 (*Tagebuch eines kleine Mädchens* (*Diary of a little girl*, p. 8), she soon after that subscribed also to *Banner of Light* to get acknowledged with the developments of the spiritualist movement in the United States and the rest of the world.

How long did Adelma and Ödön remain at Golop we cannot establish yet, but it is quite obvious that this was not till 1867, as the correspondent of the *Spiritual Magazine* (April 1869, p. 167), brings the story from a "distinguished lawyer of Pesth", who reports that:

"About a year before, the Baroness A — had become a resident in Pesth. She was a person of striking personal attractions and accomplishments. Her house was the resort of the highest circles, and she dispensed her hospitality with a munificent hand. Her benevolence was manifested in liberal subscriptions to the charitable institutions of the city, and in ministering to the individual sufferings of the poor. In short, her name was on every tongue, and blessings followed her steps."

It is hard to say when exactly the Vays moved to Budapest, but it certainly requires some time to establish such a position in a society, so it is more than probably that they left Golop quite soon after they met, in autumn 1864, Dr. Janos Gardos, who suggested Adelma the automatic writing as a cure for her health problems.

Adelma often mixes in her reports the role of Dr. Janos Gardos with that of Dr. Adolf Grünhut in regard to her introduction to automatic writing, as well as concerning the year when this happened, but through various reports it can be deducted that it was the former who was responsible for that, and that the latter was actually to some extent introduced to spiritualism by Adelma when he pay her a visit at Golop sometime before that.

Adelma's first automatic writing attempts then commenced in January 1865 and apparently soon accumulated in a vast recordings of séances or channelings of various communicating spirits. The amount of these writings rose to the extent that she apparently started to contemplate to publish them and to start to realize her mission, as expressed in these words:

"*Because we are without children, I must be careful regarding what fruit I produce of myself that remains. I intend to do something great, to comfort the unfortunate and help them wherever possible. I must operate spiritually with the help of the medium talents given to me by God.*" (*Aus meinem Leben*, Berlin 1900, p. 5)

Due to the circumstances, which at that time wasn't yet favorable for the spiritualism in Budapest, she found a publisher Vienna, so that in the spring 1867 her first book was published by Verlag von Rudolph Lechner's k. k. Universitäts-Buchhandlung under the title *Betrachtungsbuch für Alle: von mehreren seligen Geistern* (*Book of visions for all – by several blessed spirits*).

At that time Vienna was becoming a promising spiritist center as a spiritist society was formed there as early as in 1865 by Constantin Delhez, a Belgian by nationality and a teacher of French language, who published first translations of Allan Kardec's works into German: *The Book of Spirits* (1863) and *The Spiritism in its Easiest Expression* (1864) - (http://www.spiritist.com/english/bios/Constantin%20Delhez.htm).

In 1866 Constantin Delhez started a spiritist periodical *Licht des Jenseits oder Blumenlese aus dem Garten des Spiritismus. Eine Zeitschrift für die spiritische Wissenschaft und Lehre* (*Light from Beyond or a Selection of Flowers from the Garden of Spiritism - A Journal for Spiritist Science and Doctrine*), in which also an extensive Review of Adelma's first book was published in June 1867 (pp. 190~192).

In this same year von Vays decided to buy Prevrat (Preurath) manor at Konjice (Gonobitz) and to move there. It is said that they have chosen the location at randomly pointing a finger on a map, but personally I assume that this was quite thoughtful decision, covering several objectives. Adelma was nurturing, as described in her diaries, nostalgic memories about her youth home at Schwarzau castle in upper Styria, so their new home allowed her to be near to her family members and to enjoy the familiar and admirable landscape. Beside that Gonobitz was home of several aristocratic families what was a promise that they will have there a fulfilling social life. But, in my opinion, most decisive fact was that Gonobitz had a strategic position near important railway crossing at Poltschach (Poljčane) that allowed them to be

already at that time just a day time voyage by train from Vienna, Budapest and Trieste; and besides that, they had a local train station practically in their courtyard.



Prevrat manor (Baronvay) at Slovenske Konjice (Gonobitz).

Although von Vays from then on considered Gonobitz as their permanent home, they actually moved from one location to the other (Vienna, Budapest, Mali Lošinj, Germany, France) quite often, staying there for couple of months, according to the necessities of their involvement in the spiritist movement, social obligations of various sorts and to satisfy their need for qualitative and cultural entertainment, as explained in various reports.

How the Society of Spiritual Researchers in Budapest was established?

In Austro-Hungarian Monarchy there existed well established tradition of the research of spiritualistic phenomena from at least 1850-ies on. One of the most dedicated researchers was Mr. J. H. Stratil, "*who possesses thirteen large volumes of MSS., the fruit of nineteen years' experiments with the psychograph through various mediums. During this period more than 26,000 answers of interest are said to have been received from 348 different intelligences. Of these, two copies have been made by Herr Stratil, one in order of time, the other of subjects, so that there exist on the Continent, in consequence of the greater devolopment of writing mediumship, materials for a spirit-literature of no ordinary dimensions.*" (*The Spiritualist*, October 22, 1875, p. 197.)

Another researcher, in contact with Mr. Stratil, was Dr. A. E. Nehrer, who reported (*Human Nature*, April 1874) that he received from the former a "*voluminous and most interesting diary on Spiritualism, containing a long series of communications by various mediums, since 1853*". Besides that Mr. Nehrer writes that he was involved in the work of another spiritualist group which existed in Geneva. For *The Spiritualist* (July 7, 1876, p. 321) he

wrote: "*Since 1853, when table moving was introduced into our country, and people began to recognise invisible intelligences as the cause of it, a considerable number of families and individuals zealously took up the inquiry in almost all the larger centres of the empire, but without gathering into a public association. Societies were first formed as late as 1865 in Vienna, and 1872 at Pesth.*"

For *Nineteenth Century Miracles* (p. 413) Adelma wrote that although the spiritualist Society was first established in Vienna by Constantin Delhez, it "*numbered but few members, in fact Spiritualism never obtained much foothold in Vienna. At Buda-Pesth it was quite otherwise.*"

From various reports it is evidenced that Mr. Stratil and Mr. Nehrer were connected with and to some extent part of the group of spiritual researchers who prepared the ground for the establishment of the spiritualist Society in Budapest.

How this group was formed it is explained by Adelma in continuation of her report for the *Nineteenth Century Miracles* (pp. 413-414):

"About 1867, there resided in Buda-Pesth a poor woman who had a daughter who was evidently a fine trance Medium. This girl, when about thirteen years of age, would fall into trances spontaneously, during which she would speak eloquently, and converse on many subjects most wonderfully.

About this time, too, a woman who had resided many years in America returned to Buda-Pesth, and hearing of the young trance Medium, called upon her. "The American," as she was called, was only in humble circumstances, but she had seen much of Spiritualism, and subscribed to the Banner of Light *from her small earnings, as a teacher of English.*

Obscure as these beginnings were, they soon attracted a large number of observers. Many people went to hear the somnambule, and talk with "the American" about Spiritualism. In a short time a considerable amount of interest was awakened, and many persons of note began to take part in the circles that were being formed, amongst these were Mr. Anton Prohasker, and Dr. Adolf Grünhut ..."

Mr. J. F. Seman, a member of this group, wrote for the *Banner of Light* (March 13, 1875) the following:

"... when we, three years ago, as a small band of Spiritualists united to form this Society of "Pest Spiritualists," we were obliged to conceal our movements and stray from place to place for safety to hold our meetings. After thus wandering about for nine months, we were blessed with the acquaintance of three noble individuals whom we soon recognized as veteran disciples and stout defenders of our faith. The names of these now friends are, Baron Emanuel Von Vay, his wife, Adelma, nee Countess of Wumbrandt and his venerable mother, the Baroness Von Vay. At an assembly, April 16th, 1871, we nominated Count von Vay honorary President, and Dr. Grünhut acting President. In Madam Adelma we soon discovered a most valuable medium. Being severely criticised, ridiculed and persecuted by the press and the public, we faced our assailants courageously, maintaining not only our position, but wringing from the Government a concession to our statutes by which we were

incorporated as "The Society of Investigators in Spiritism." Soon after this event, our ranks began to swell so rapidly that the hall in which we met could no longer accommodate our robust assemblies. We then set to work, and had a large commodious hall constructed as our special meeting-place; this was festively opened March 2d, 1873. In April 30th, we received from the Royal Hungarian Ministry our certificate of Incorporation, …."



House at Theresienring 17, Budapest,
where there was Dr. Adolf Grünhut's apartment
in which meetings of the spiritualists group was taking place.
Photo: Anton Rozman

A report in *The Spiritualist* (October 22, 1875, p. 197) completes this information:

"The Society of Spiriter-Forscher (Spiritual Inquirers) at Buda-Pesth … was first formed in the early part of the year 1871, and consisted originally of about twenty members. In the following year the society was severely attacked by the newspapers in Pesth and Vienna; the members took up the gauntlet, and the result of the fray was that the society increased to so great an extent that before the end of the year it was enabled to hire a building constructed for its own purposes by one of its members, and having submitted its rules and regulations to the approval of the Hungarian Government, was registered by the same, and now stands under its protection."

"The society holds regular seances, at which spiritual communications are given through various trance and writing mediums. The best of these are selected and published once a month in a little pamphlet, neatly got up and printed by the society on its own premises, under the name of Reflexionen aus der Geisterwelt *(*Reflections from the Spirit-world*)."*

Another report in *The Spiritualist* (July 3, 1874, p. 2) says:

"The followers of the ... "Society of Spiritual Inquirers" (Geistiger Forscher), ... have publicly declared, as the basis of their teaching, the work "Spirit, Force, Matter," given through the hand of the medium Adelma v. Vay. Every month this Society publishes a pamphlet under the title of Reflexionen*, containing the utterances given through the principal mediums at its public circles. These have principally a religious and instructive tendency ..."*

When the first issue of the periodical *Reflexionen aus der Geisterwelt* (*Reflections from the Spirit-world*) - editor of which was Mr. Anton Prochaszka - was published it was noticed by *Medium and Daybreak* (August 22, 1873, p. 383) as following:

"Buda-Pest. — Good news from afar are daily being received as to the growth of Spiritualism. A new German publication has just been issued, entitled Reflections on the Spirit-World*, produced by the Society of United Spiritual Inquirers, presided over by Dr. Adolf Grünhut. The first number contains some diagrams on occult topics, and the subject matter seems to allow great scope for idea. The pamphlet is about the size of the* Spiritual Magazine *though not so thick, and all readers of German would do well to judge of it for themselves."*



House at Erzherzog Aleksander Gasse 23, Budapest,
where there was Mr. Anton Prochaszka's apartment
and the editorial office of the *Reflexionen aus der Geister-welt*.
Photo: Anton Rozman

Turning towards England and United States

What is known in the West under the name of Modern Spiritualism is a religious movement that began in 1848 in Hydesville, New York. There a series of rappings began to be heard at the house of Fox sisters what represented a start of research and practice of spiritual phenomena. This quickly developed into a new religion, based on the concept of the immortality of the human soul. In next years it has expanded throughout the United States and England as a flood. Robert Dale Owen, (*The Debatable Land between This World and the Next,* p. 174, London Ed. 1874) estimates that the sum-total of the so-called Spiritualists reached in the beginning of seventies the number of fifteen millions and that included some of the most acute intellects of the time.

The movement started as private circles, which developed into local Societies, while on the other hand a number of individuals were encouraged by public interest to write down theirs personal experiences, what expanded into extensive literature on spiritualism and into the establishment of several spiritualist periodicals.

From various reports it can be determined that also spiritualist circles on the Continent were familiar with this expanding literature, especially those acknowledged with the English language, what was also the case with Adelma von Vay.

Her interest to establish fruitful contacts with American and English publishers certainly grew more vivid after the publication of her major work *Geist-Kraft-Stoff* (*Spirit, Power, Matter*) in 1869. From the entries in her diary we can deduct that she strived and succeeded to form a circle of influential friends who helped her promote her work.

In the United States there were especially two periodicals established which will later on become Adelma's reference newspapers for American public, namely the *Religio-Philosophical Journal* (1865), edited by John C. Bundy and the *Banner of Light* (1857), edited by Isaac Rich and Luther Colby. In England such periodicals were *Human Nature* (1867) and *Medium and Daybreak* (1870), both edited by James Burns, and *The Spiritualist* (1869), edited by William Henry Harrison.

The later was especially important as Mr. Harrison was a member of the Dalston Association of Inquirers in Hackney, one of the four local spiritualist societies in London, which played an important role, along with *The Spiritualist* newspaper itself, in the formation of the national organization, which was established in August 1873 under the name of British National Association of Spiritualist.

Among members of the Dalston Association of Inquirers in Hackney there were those who will become Adelma's most important correspondents and friends in England, Miss Emily Kislingbury, who will become Secretary of the BNAS, Thomas Blyton, Charles Blackburn, Mrs. Elizabeth Mac Dougall Gregory, and especially members of the Corner family, mother Amelia Corner, her son Elgie and two daughters, Nina and Carry, and mediums Florence Cook, Mary Rosina Showers and Charles Williams.

To further elucidate a little the situation of the spiritualist movement in England let me present some excerpts from Alex Owen's *The darkened room* (Virago, 1989, pp. 21-27):

In London, a loose grouping of middle-class intellectuals and professionals became the early propagators of a particular brand of spiritualism. … Many of Swedenborg's notions were popularised and taken up by the spiritualist movement as a whole, but the pronounced arcane element in his teachings particularly appealed to the intellectual, philosophical, and religious proclivities of a well-educated elite.

It was in the Midlands and the North, amongst the industrialised working class, that spiritualism initially took strongest hold. … Here it was often the 'miners, pit men, weavers and factory hands' who became spiritualism's most serious and ardent supporters.

Yorkshire boasted a group of secularists, the Free-thinkers or Owenites (followers of Robert Owen) of previous decades, who were among the first to adopt spiritualist beliefs. … In general, however, spiritualism often merely complemented existing plebeian interests and concerns. The Working Men's Halls, Halls of Science, and Mechanics' Institutes provided venues for secularist and spiritualist speakers who lectured enthusiastically on many of the same topics. Talks on mesmerism, herbalism, and political radicalism went down well whether or not an audience believed in the existence of spirits.

Spiritualism was fully capable of containing the full spectrum of beliefs. Proof of immortality and the joy of renewed contact with lost loved ones were powerful common factors in the acceptance of spiritualism. … Those who accepted the divinity of Christ saw in spiritualism the triumphant vindication of their faith, whilst those who preferred to speak of Christ as a great medium and healer could subscribe to a belief in everlasting life without having to take on board Christianity and the priestly craft.

All of spiritualism's wonders were explainable within a mesmeric framework of quantifiable fluids and forces. But to have an understanding of the higher universal laws did not undermine Christian belief, just as it was not necessary to believe in God in order to witness the reality of the spirits.

The social status of the membership was therefore usually in keeping with the locale, although a particularly successful plebeian society was capable of attracting affluent believers. In 1874, however, a different kind of organisation was established in London. The BNAS was formed with the express intention of becoming an umbrella organisation dedicated to carrying out and publicising carefully documented scientific research into spiritualist phenomena. Although it initially sought to unite English spiritualists of every class and shade of opinion, the BNAS in fact represented wealthy and influential elite of London believers. Nevertheless, the Association was proof of the fact that progressive or advanced ideas were by no means the sole prerogative of working- and lower middle-class believers. … The prospectus stated that the Association sought to 'reunite those who are now too often divided by seemingly material conflicting interests', and that it was dedicated to remedying the 'excessive irregularity in the distribution of wealth' with its resulting 'crying social evils'. Class distinction was abhorred, campaigns for penal and hospital reform favoured, and the divorce and lunacy laws criticised. … Thus, although there were certainly class tensions within the spiritualist movement, adherents across the spectrum of social class (although by no means all believers) were committed to the amelioration of social abuses and working-class ills. A collective understanding of what spiritualism meant in terms of everyday living had the effect of establishing (at least in theory) a remarkably united stand on matters pertaining to the social good.

As the BNAS prospectus indicated, spiritualists believed 'that the best preparation for our future state is a life of energy and activity, lived up to the highest physical, moral, and intellectual standard attainable in this world'. They consequently pursued an ideal of individual and social perfection which manifested itself in a regimen designed to purify the body as well as the mind - vegetarianism, dietary reform, temperance, and anything that promised a wider understanding and development of the 'higher faculties' - along with support for reforming campaigns.

Adelma's first publications in western press

Adelma's first article in the spiritualist periodicals appeared in *The Spiritualist* on February 6, 1874, pp. 66-67, under the title *Home experiences in Spiritualism*. Her first lines were the following:

"*I believe that Spiritualism will prove to be the great harmonising religion of the future, and that we are but at the beginning of its onward march. I therefore hold it to be a duty on the part of every Spiritualist to give mankind the results of home studies and personal experiences.*"

"*In Austria and Hungary, Spiritualism is almost unknown; still we have a spiritual society, under the presidency of Mr. Constantin Delhez, at Vienna, and under that of Dr. Grünhut, at Pesth; but I will begin by narrating to you how the phenomena first appeared in my home.*"

The second, *The Clairvoyance of the Blind*, followed just a week later (*The Spiritualist*, March 6, 1874, p. 115) as a reaction to an article about blind seers and was describing mediumship of a blind Jewish woman from Budapest, Franziska Freedman.

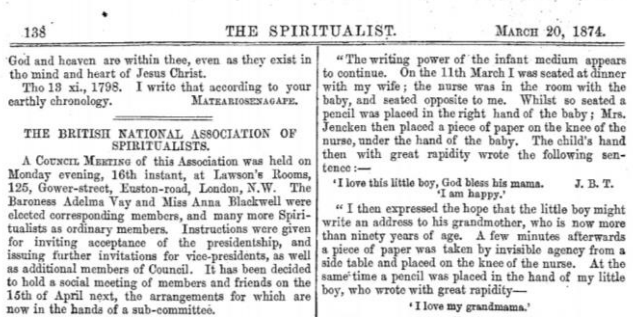
In the same month there appeared in the February number of *Human Nature* (pp. 86-87) a Review of Adelma's major work *Spirit, Power, Matter*, commenting that:

"THIS is a superior work professing to have been dictated by a number of elevated spirits, whose names, however, are not given. They developed therein a System of cosmogony illustrated by arithmetical and geometrical diagrams of an abstruse character."

And in conclusion that:

"This system includes the Christian as well as all other religions that have ever existed in the world, and will throw light on many obscurities connected with them all. It still stamps mankind as the degenerate descendants of a degenerate race (of angels), but it also proclaims the universal provision which God has mercifully established for the recovery of all men."

These articles were accepted with interest by the public as well as by the council members of the BNAS, who elected the Baroness Adelma von Vay as corresponding member of the Association, what was reported in *The Spiritualist*, March 20, 1874, p. 138:



138 THE SPIRITUALIST. MARCH 20, 1874.

God and heaven are within thee, even as they exist in the mind and heart of Jesus Christ.

Tho 13 xi., 1798. I write that according to your earthly chronology. MATEARIOSENAGAPE.

THE BRITISH NATIONAL ASSOCIATION OF SPIRITUALISTS.

A COUNCIL MEETING of this Association was held on Monday evening, 16th instant, at Lawson's Rooms, 125, Gower-street, Euston-road, London, N.W. The Baroness Adelma Vay and Miss Anna Blackwell were elected corresponding members, and many more Spiritualists as ordinary members. Instructions were given for inviting acceptance of the presidentship, and issuing further invitations for vice-presidents, as well as additional members of Council. It has been decided to hold a social meeting of members and friends on the 15th of April next, the arrangements for which are now in the hands of a sub-committee.

"The writing power of the infant medium appears to continue. On the 11th March I was seated at dinner with my wife; the nurse was in the room with the baby, and seated opposite to me. Whilst so seated a pencil was placed in the right hand of the baby; Mrs. Jencken then placed a piece of paper on the knee of the nurse, under the hand of the baby. The child's hand then with great rapidity wrote the following sentence:—

'I love this little boy, God bless his mama. J. B. T.
'I am happy.'

"I then expressed the hope that the little boy might write an address to his grandmother, who is now more than ninety years of age. A few minutes afterwards a piece of paper was taken by invisible agency from a side table and placed on the knee of the nurse. At the same time a pencil was placed in the hand of my little boy, who wrote with great rapidity—

'I love my grandmama.'

"A Council Meeting of this Association was held on Monday evening, 16th instant, at Lawson's Rooms, 125, Gower-street, Euston-road, London, N.W. The Baroness Adelma Vay and Miss Anna Blackwell were elected corresponding members, and many more Spiritualists as ordinary members."

Studies from the Spirit-World and more

In the May 22, 1874, issue of *The Spiritualist* (pp. 243-244) there was published an extensive Review of Adelma's new book *Studien über die Geisterwelt* (*Studies from the Spirit-world*). It was promoted as following:

"This book is as remarkable as it is interesting. It contains an account of the mediumship of the Baron and Baroness von Vay, and of their experiences since the year 1865, chiefly extracted from the authoress's diary, as entered at the time. The circumstances under which she first became acquainted with Spiritualism have been already related in these pages by the Baroness herself; we will therefore describe the manner in which she received the communications which led to her confirmed belief in the theory of reincarnation, and to her development as a healing medium of extraordinary power."

This was the book which brought Adelma in the center of attention as it raised at least two fundamental questions about the truth behind the spiritual phenomena: the question about the spirit-identity and the question about the doctrine of reincarnation.

In the same issue the editor of *The Spiritualist* wrote: *"The question of "Spirit Identity" is perhaps the most important one at present demanding solution by thinking Spiritualists. We should be glad to receive authentic evidence bearing upon the subject."*

In June of this same year Dr. Maximilian Perty published in the *Psychische Studien* (June 1874, pp. 256-261), under the title *Das magische Erkennen verborgener Dinge und Proben desselben von Frau Baronin Adelma v. Vay* (*The magical recognition of hidden things and examples of it by Mrs. Baroness Adelma von Vay*) an analysis of the possible psychological capabilities, required for the manifestation of such spiritual phenomena, describing what is probably happening in the altered states of consciousness: in the state of somnambulism, definite ecstatic state during the day and in dreaming. He thinks that these are the states of somehow extended consciousness in which there exists greater susceptibility for the messages from higher intelligences. He describes experiments with Adelma during which she was completely awake and paying attention to what was going on in her consciousness. On the other hand, she refutes the doctrine of reincarnation as unsustainable from the philosophical and religious standpoints.

Next moth Adelma wrote one another article for *The Spiritualist* (July 24, 1874, p. 43), under the title *Psychological Experiments*, in which she presented some experiments with the purpose to test her mediumship at her home in Gonobitz. The Editor commented the content as following:

"*If Baroness Vay would minutely describe the conditions under which she gets these results, what are her sensations, whether she is in a trance or her eyes are closed at the time, how*

she knows whether the thoughts of the persons present about the articles and not the articles themselves are exerting an influence over her, and why she thinks that spirits have anything to do with the matter, such details would be of interest. Professor William Denton, once published a large number of similar experiments, in which his numerous sensitives traced out what purported to be the histories of geological specimens."

Towards the end of the year Adelma wrote an exasperated reaction to an article by Mr. William Howitt in the *Spiritual Magazine*, attacking reincarnationists. The content of the letter sent to Miss Kislingbury was published as *Friendly union among spiritualists* (*The Spiritualist*, December 4, 1874, p.268):

""Sir, I also am a Christian; I believe in God, and in our Lord Jesus, and try to follow His first commandment of love to God and to our neighbour. ... I, though a foreigner, soon found out that the National Association spoke first as our Lord Jesus spoke. 'Let them all come to Me; the afflicted ones, the Christians, the heathens, let them all come, and in the bosom of a society consisting of honourable men and women, speak out their wants, their thoughts, and their experiences. We will hoar and love them all, and not only the orthodox Christians.'"

"So speaks this Society, and we thinking people of different creeds are most thankful to the British National Association for her true Christian feeling; and for us, who cannot find such a platform for speaking out on the Continent, we shall gather round her and tell all our opinions and experiences, so that we may learn the truth by collecting and comparing the experiences of all."

The year concluded with the second edition of the *Studies from the Spirit-World*, announced in the *Psychische Studien* in December 1874 and von Vay's intention to visit England next year (*The Spiritualist*, December 18, 1874, p. 295).


In demselben Verlage ist erschienen und durch jede Buchhandlung zu beziehen:

Studien
über
die Geisterwelt.
Von
Adelma Freiin von Vay,
geborne Gräfin von Wurmbrand.

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Materializations in Austria

To remain at the top of public attention most capable mediums were engaged in a race to produce more and more extravagant spiritualistic phenomena. In the years 1874 and 1875 they were trying to produce as many as possible almost unbelievable materializations. Adelma wasn't immune to this development and tried to swim with the course, engaging a local medium, Mrs. Pucher, for this purpose. She reported with enthusiasm about their first experiments in the article *Materializations in Austria* (*The Spiritualist*, January 15, 1875, p.

30) and under the title *Merkwurdige Erscheinungen in Steiermark* (*Psychische Studien*, February 1875, pp. 69-71).

In the latter she described in detail six experiments with Mrs. Pucher in the presence of Leon Favre de Clavarioz, General Consul of France in Trieste, professor Test from the United States and some family members.

The report appeared also in the *Banner of Light* (February 27, 1875), saying:

"The Baroness Adelina Vay, and Baron Vay, her husband, publish a statement in The Spiritualist, (Eng.,) of Feb. 5th, to the effect that physical manifestations of a startling and convincing character have taken place recently at their residence, Gonobitz, Austria, the medium being Mrs. Pucher, who was invited to said house by them for the purpose of holding stances of this character. Full spirit-forms have been seen, and rapidly-moving lights have been clearly distinguished, which luminous appearances answered questions and signals from those present. Each evening during the manifestations Count-Wurmbrand, (cousin to the Baroness Vay,) sat not more than six feet from the opening, and the other observers present were but little further away, and one or two could look quite into the cabinet. The space within was so small that the slightest movement of the medium was audible; she, however, was quite unconscious during the manifestations."

Von Vay's prepared another report for *The Spiritualist* (February 5, 1875, p. 67), under the title *Spiritual manifestations in Austria*, saying that they are eager to see what will follow.

The Spiritualist (March 19, 1875, p. 137) was still reporting that: *"Physical manifestations seem to be gaining ground on the Continent. The experiments of the Baroness Von Vay in Austria, with Mme. Pucher in the cabinet, as already related in this journal, are being continued with success …"*

In March and April 1875 there were published two articles in *The Spiritualist* by Miss Emily Kislingbury based on the letters from Adelma von Vay: *A dream picture* (March 5, 1875, pp. 119-120, reproduced also in the *Banner of Light*, April 4, 1875) and *Spirit travelling during bodily sleep* (April 9, 1875, p. 178), the content of which was later on quite often cited by various authors, writing on this subject.

But in May Adelma honestly and with regret reported in the letter, which was published in *The Spiritualist* (May 7, 1875, p. 227) under the title *Continental mediums* that they were misled by Mrs. Pucher and that her phenomena were a hoax:

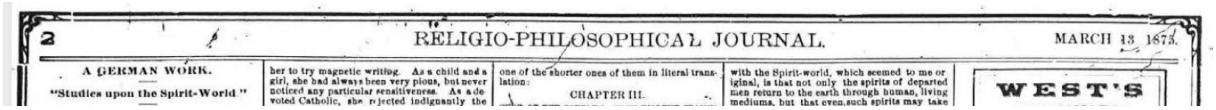
"I cannot refrain from remarking that this incident, in conjunction with others which have occurred lately, appears to me to open up the very serious question of the responsibility of mediums, exposed as they are to seemingly irresistible influences, both from the spiritual and the material side. They are the sport of the sitters, as well as the spirits, and are besides susceptible to atmospheric and hygienic conditions. Even the best guides appear not always to have power to shield their mediums from evil influences."

"There is a committee consisting of the first gentlemen and professors in Vienna, who would like to see good physical phenomena. We wish very much that Mr. Williams could come to us; we are in strong need of such séances as his."

Von Vays' disappointment have had to be so great that they apparently renounced to visit England that year, although they have already promised to take an active part at the BNAS annual Soiree and accompanying Bazaar. Instead, they made a contact with noted medium Lottie Fowler, which was having a successful career in England, and invited her to their home in Gonobitz.

The Spiritualist, January 22, 1875: "*The Baroness Adelma Vay, who has tine vocal abilities, has expressed her willingness to sing at one of the soirees of the National Association of Spiritualists when she visits London in the spring. The broad liberal spirit which characterises her writings have gained her many friends in this country.*"

The Spiritualist, April 30, 1875: "*The Coming Bazaar — Contributions, either in money or kind, still continue to flow in steadily in aid of the Bazaar … the Baroness von Vay announces a packet of her photographs, besides a gift of money; Prince Emile von Wittgenstein also sends a handsome donation. …*"


2 RELIGIO-PHILOSOPHICAL JOURNAL. MARCH 13, 1875.
A GERMAN WORK.
"Studies upon the Spirit-World."
her to try magnetic writing. As a child and a girl, she had always been very pious, but never noticed any particular sensitiveness. As a de voted Catholic, she rejected indignantly the
one of the shorter ones of them in literal trans- lation:
CHAPTER III.
with the Spirit-world, which seemed to me or iginal, is that not only the spirits of departed men return to the earth through human, living mediums, but that even such spirits may take
WEST'S

In all this mess some sort of consolation came from across the Atlantic where there appeared one another Review of Adelma's book *Studies upon the Spirit-world* in the *Religio-Philosophical Journal* (March 13, 1875) from the pen of Dr. Gustav Bloede, who became an important Adelma's connection in the United States what we will see in hereinafter. Dr. Bloede wrote:

"The above is the title of the second book, which the famous Hungarian Medium Mrs. Adelina Baroness de Vay, nee Countess Wurmbrand, has offered to the world, and of which the second edition – Leipzig, 1874, is lying before us. Mrs. de Vay's first work, entitled, "Geist, Kraft und Stoff" — "Spirit, force and matter," which appeared some years ago, has in its time attracted a great deal of attention, and elicited elaborate reviews from scientific men like Prof. Perty, of Berne and so will, no doubt, this second, work of the same authoress, containing a great-many experiences from the mediumistic life of this highly gifted medium and her husband, and a vast deal of interesting and instructive information, although prominently impregnated with the influences of religious mysticism and the doctrines of French Spiritism, which by many of the Spiritualist of this country will not readily be accepted for more than the vagaries of extravagant imagination or pious fanaticism. The "Studies" of Mrs. de Vay are no-doubt a remarkable and valuable, though in many respect a curious and abstruse, contribution to the constantly and rapidly increasing Spiritist Literature, and therefore deserve a more than passing notice in the columns of the JOURNAL."


LOTTIE FOWLER.

Experiments with Lottie Fowler in Austria

On May 21, 1875, p. 328, *Medium and Daybreak* noticed Miss Lottie Fowler's departure for the Continent. Her first report then came from Hague (*Medium and Daybreak*, June 4, 1875, p. 361), while her arrival and séances at von Vay's home in Gonobitz were reported about by Adelma herself (*The Spiritualist*, July 9, 1875, p. 19):

"The Baroness von Vay writes that Miss Lottie Fowler has been giving physical manifestations in her house under test conditions, very much of the nature of those produced through the mediumship of Mrs. Annie Eva Fay. For instance, when Miss Fowler's mouth was bandaged a glass of water was drunk, and the empty glass placed on the table at a yard's distance from the medium. A zither, a small stringed musical instrument, was played, bells were rung, and a musical box was wound up, while Miss Fowler was bound hands and feet in her chair. Pieces of linen were also sewed together under the same conditions. The Baron and Baroness von Vay intend forming a circle of reliable witnesses for the investigation of these strange things."

We learn from *The Spiritualist* (July 16, 1875, p. 32) that during Lottie Fowler's visit professor Test was still guest at Von Vays' home and that after that he visited London:

"Dr. Test, who has seen so much of the Baroness von Vay's seances in Austria, and who will leave for the United States in a month or two, is also a frequent visitor at the new offices."

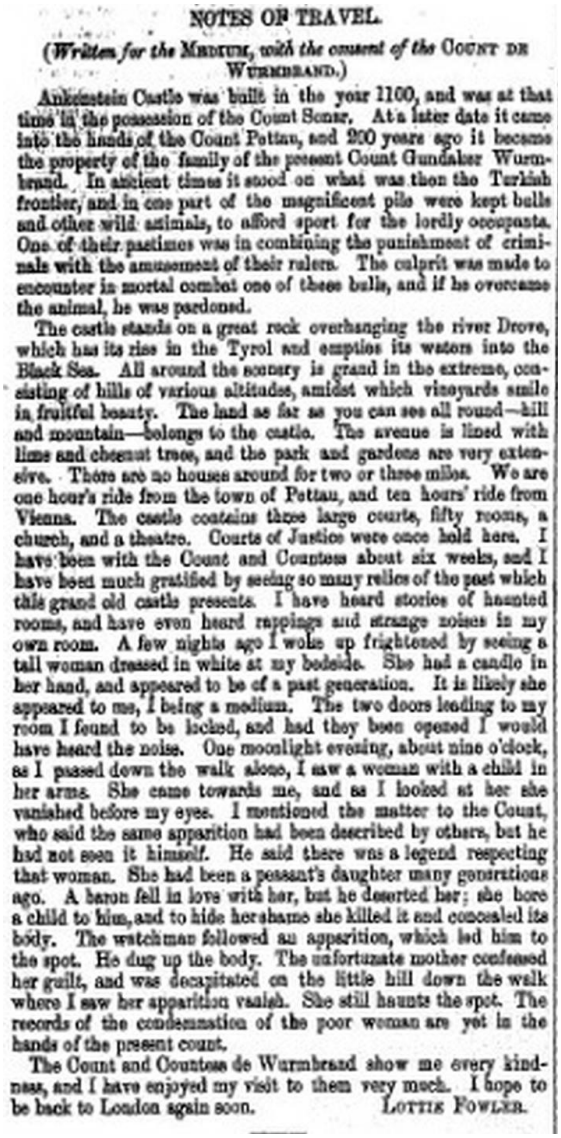
On July 24, 1875, *Banner of Light* completed the report from Adelma: "*... The Baron and Baroness von Vay intend forming a circle of reliable witnesses for the investigation of the phenomena.*"

This was then confirmed in the report in *The Spiritualist* (August 6, 1875, p. 69):

"A letter from Baroness Von Vay informs us that one of the leading members of the Austrian Anthropological Society, who takes a deep interest in the phenomena of modern Spiritualism, is investigating Miss Lottie Fowler's newly-developed physical mediumship. She adds that physical manifestations, such as direct writing and the floating of musical instruments, take place while the medium is securely bound to her seat."

This leading member of the Austrian Anthropological Society was Baron Lazar von Hellenbach, who later on wrote about these experiments in his book *Eine Philosophie des Gesunden Menschenverstandes von Lazar B. Hellenbach*, Wien, 1876, Wilhelm Braumüller.

The excerpts of these experiments with Mrs. Lottie Fowler from this book were later published also in the *Psychishe Studien*, September 1877, while the conclusive reports of her visit was brought by *Medium and Daybreak* (September 3, 1875, p. 572 and September 17, 1875, p. 602).



NOTES OF TRAVEL.

(*Written for the* MEDIUM, *with the consent of the* COUNT DE WURMBRAND.)

Ankenstein Castle was built in the year 1100, and was at that time in the possession of the Count Sonor. At a later date it came into the hands of the Count Pottau, and 200 years ago it became the property of the family of the present Count Gundaker Wurmbrand. In ancient times it stood on what was then the Turkish frontier, and in one part of the magnificent pile were kept bulls and other wild animals, to afford sport for the lordly occupants. One of their pastimes was in combining the punishment of criminals with the amusement of their rulers. The culprit was made to encounter in mortal combat one of these bulls, and if he overcame the animal, he was pardoned.

The castle stands on a great rock overhanging the river Drove, which has its rise in the Tyrol and empties its waters into the Black Sea. All around the scenery is grand in the extreme, consisting of hills of various altitudes, amidst which vineyards smile in fruitful beauty. The land as far as you can see all round—hill and mountain—belongs to the castle. The avenue is lined with lime and chesnut trees, and the park and gardens are very extensive. There are no houses around for two or three miles. We are one hour's ride from the town of Pettau, and ten hours' ride from Vienna. The castle contains three large courts, fifty rooms, a church, and a theatre. Courts of Justice were once held here. I have been with the Count and Countess about six weeks, and I have been much gratified by seeing so many relics of the past which this grand old castle presents. I have heard stories of haunted rooms, and have even heard rappings and strange noises in my own room. A few nights ago I woke up frightened by seeing a tall woman dressed in white at my bedside. She had a candle in her hand, and appeared to be of a past generation. It is likely she appeared to me, I being a medium. The two doors leading to my room I found to be locked, and had they been opened I would have heard the noise. One moonlight evening, about nine o'clock, as I passed down the walk alone, I saw a woman with a child in her arms. She came towards me, and as I looked at her she vanished before my eyes. I mentioned the matter to the Count, who said the same apparition had been described by others, but he had not seen it himself. He said there was a legend respecting that woman. She had been a peasant's daughter many generations ago. A baron fell in love with her, but he deserted her; she bore a child to him, and to hide her shame she killed it and concealed its body. The watchman followed an apparition, which led him to the spot. He dug up the body. The unfortunate mother confessed her guilt, and was decapitated on the little hill down the walk where I saw her apparition vanish. She still haunts the spot. The records of the condemnation of the poor woman are yet in the hands of the present count.

The Count and Countess de Wurmbrand show me every kindness, and I have enjoyed my visit to them very much. I hope to be back to London again soon. LOTTIE FOWLER.



MISS LOTTIE FOWLER ON THE CONTINENT.

Just as Miss Fowler was about to retrace her steps to London, she received a pressing invitation to visit Pesth. From this Hungarian city Miss Fowler writes, giving some particulars of the cause there. She says there are no physical mediums in Pesth; all the mediums are of the trance description. One poor working man, when controlled in the trance by spirits, speaks many languages—English, Russian, German, French, &c.—and yet he only knows Hungarian in his normal state. A lady who is blind is a clairvoyant. There are many healing mediums in the city, but no professional mediums. The society contains nearly a hundred members, conditions are well maintained, and a spirit of kindness and fraternity reigns over all. Meetings are held twice a week in a hall belonging to the members.

That Miss Fowler's mediumship is much appreciated in Austria the following letter from Baroness Adelma Vay, dated June 20, is testimony:—

Dear Mr. Burns,—I cannot help telling you how much we like our mutual friend, good Lottie Fowler. She is a very good, dear little lady, full of vivacity, and open-hearted. The warm-hearted Hungarians like that, so she won our hearts the first day she was here. Her spirit-guides gave me, my husband, and two cousins who were here most beautiful tests, so that we cannot doubt her wondrous gift of clairvoyance. It is her physical mediumship which now will make an uproar in Austria. We have had many seances already. Poor Lottie is cruelly bound; she herself wishes it, and shows us the cruelest ways of binding. She always is good-humoured, and willing to do everything. I and my cousin, a member of the Anthropological Society, had her so bound up to a sofa that she looked like a mummy. Bandaged at her neck, knees, and feet to the sofa, she could not stir. Her mouth, too, was bandaged. We had ten seances, and only two failures, when nothing came. The Indian spirit, "Pinkie," does the physical manifestations. We place the objects on Lottie's lap, often, also, on a chair about a yard from her. The bells were rung at that distance, and the chair placed on Lottie's lap. Upon each manifestation we rush in. Lottie is speaking all the while. She sits in a small, dark room, the doors being shut. A tumbler of water was drunk four times; three times it was left untouched. The empty tumbler was placed on a table which stood a yard from Lottie. My music-box, which was not wound, and the key of which I had placed upon the table of the room where we sat, was opened, wound up, and played. "Pinkie" also plays the zither. She also arranged a head-dress of roses, &c., and placed it on Lottie's head. Sometimes the spirits transport objects from Lottie's lap to the table or chair. I am sure these things will make a great impression on the gentlemen who are coming to investigate. Lottie says she will not give physical manifestations in public, but I hope she will do as much good as she can through her wonderful gift.—I am, faithfully, your spirit-sister,

ADELMA VAY.

This kind letter should have appeared long ago, but with other foreign correspondence it got put aside to await editorial preparation. We have now omitted some allusions to phenomena, but enough is given to show that Miss Fowler has the physical phenomena peculiar to Miss Fay. We have also received other kind letters from the Baroness, in one of which came enclosed beautiful photographs of herself and her husband. All these favours, and so much kindness to Miss Fowler, we duly appreciate.

More on the Society of Spiritual Researchers in Budapest

Towards the end of the year 1875 and at the beginning of 1876 more information about the Society in Budapest was brought to public attention.

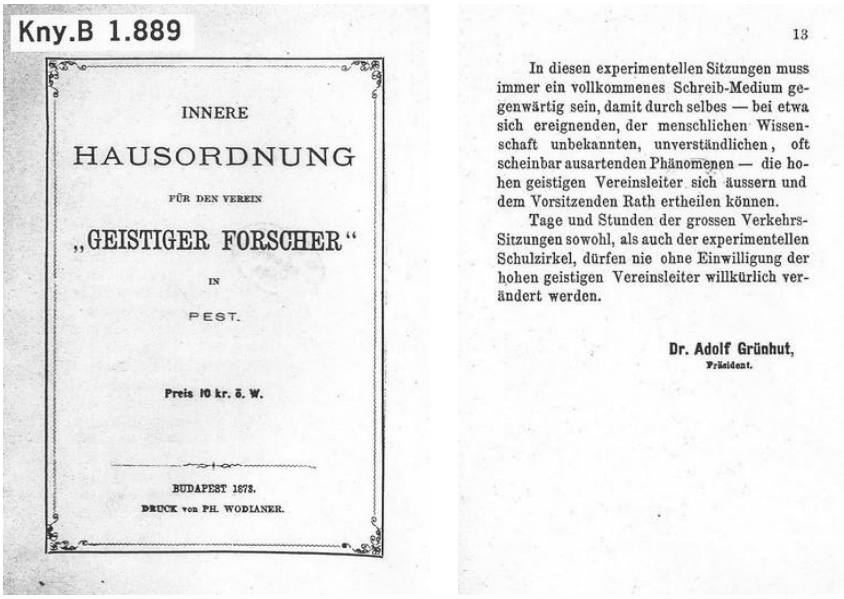
Banner of Light, June 12, 1875: "Reflexionen from the Spirit-world*, is a neat pamphlet from Buda-Pest, Hungary. It continues the interesting dialogue as given through different media, evolving many a sweet thought rolling calmly onward like the beautiful Danube by Buda's walls, and wafting one toward a great, sea of soul-realities.*"

The Spiritualist, October 29, 1875, p. 214: "*In a friendly letter to Miss Kislingbury, Secretary to the National Association of Spiritualists, the Baroness von Vay writes from Hungary, where she is now on a visit: — "In coming here we had a nice séance at our Hall in Pesth; there was a trance-speaker, and a spirit wrote some messages through me. In returning through Pesth, we shall probably attend the Sunday Services at the Hall." We London Spiritualists are behind the Buda-Pesth Society in the matter of a "hall" of our own.*"



House at Wesselönyi-Gasse Nr. 18, Budapest,
where there were Society's premises with the hall.
Photo: Anton Rozman

The Spiritualist, January 14, 1876, p. 16: "*… Austrian Spiritualism centres itself round the well organised Society of Spiritual Inquirers at Buda Pest, of which the Baron von Vay is the Honorary President. It has been registered by the government, has a hall of its own, and publishes Transactions. In its way it seems to be the most complete Spiritual Society in existence.*"



First and the last page of the Rules
of the Society of Spiritual Investigators in Budapest.
National Széchényi Library

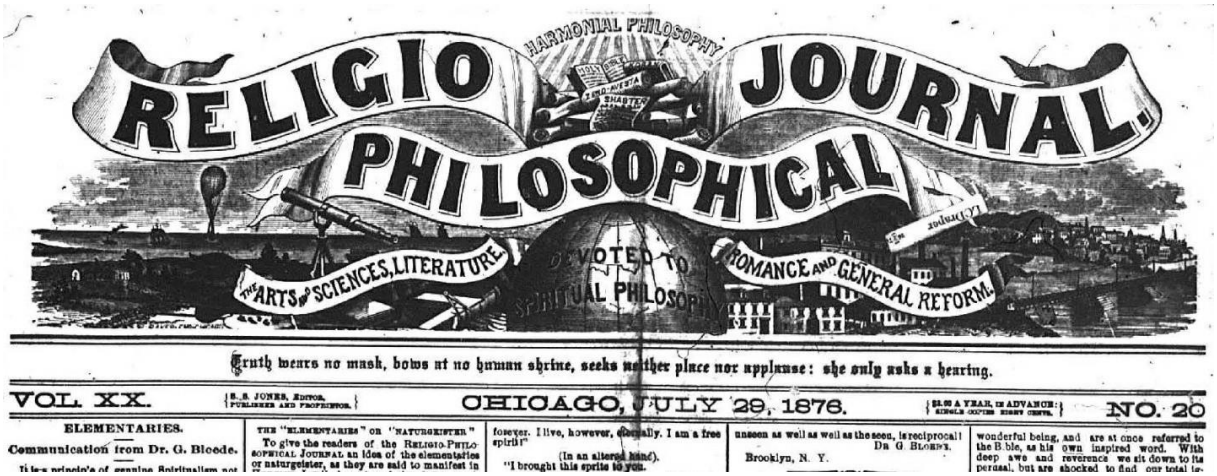
Banner of Light, March 11, 1876: "*Adolf Grünhut, M. D., executive officer of the Association of Spirit Investigators at Budapest, Hungary, writes us recently as follows: "I have the honor to inform you that our Association, whose Honorary President is the Baron Odon Von Vay, has elected Messrs. Luther Colby and Isaac B. Rich, Honorary Members." Thanks, brothers, for your kindly recognition.*"

Banner of Light, March 18, 1876: "*... Could I make an exception, it would be in favor of those which come from Hungary, from the flourishing Society of Buda-Pesth, of which Baron de Vay is Honorary President. The Baroness de Vay, as a writing medium, favors said "Society" and its periodical,* Reflexionen aus der Geisterwelt*, with her deeply interesting experiences. The spirits respond to her in the most cordial and trustworthy manner, answering questions of no little social importance, and giving their names in full. But perhaps that which is of a peculiar interest in mine, de Vay's mediumship, is the friendship which seems to have sprung up between her and the Nature spirits, the* genii *of the woods. They call her their loved Adelina. They tell of their beautiful home in the forests, mid flowers by brooks, sympathize with her shut up in a little room, while they are in the free world under the blue of heaven.*"

The Spiritualist, April 14, 1876, p. 178: "*Honorary Membership of the Society of Spiriter-Forscher at Buda-Pesth, of which the Baroness von Vay is the liberal patroness, has lately been bestowed upon Mrs. Macdougall Gregory, Mr. Charles Blackburn, Mr. J. N. T. Martheze, Mr. Alexander Calder, Mr. Algernon Joy, Miss Lottie Fowler, Miss Kislingbury, Mr. Christian Reimers, and Mr. W. H. Harrison, as an acknowledgment by that society of the services rendered by the above ladies and gentlemen to the cause of Spiritualism.*"

Nature spirits or elementaries

There appeared in the *Religio-Philosophical Journal* on July 29, 1876, another article from the pen of Mr. Gustav Bloede addressing an actual issue of elementaries or nature spirits, refering to the authority of Adelma von Vay.



HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS & SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XX. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, JULY 29, 1876. | $3.00 A YEAR, IN ADVANCE: SINGLE COPIES EIGHT CENTS. | NO. 20

ELEMENTARIES.

Communication from Dr. G. Bloede.

THE "ELEMENTARIES" OR "NATURGEISTER"

To give the readers of the RELIGIO-PHILOSOPHICAL JOURNAL an idea of the elementaries or naturgeister, as they are said to manifest in

forever. I live, however, eternally. I am a free spirit!"

(In an altered kind).

"I brought this sprite to you.

unseen as well as the seen, is reciprocal!

DR. G. BLOEDE.

Brooklyn, N. Y.

wonderful being, and are at once referred to the Bible, as his own inspired word. With deep awe and reverence we sit down to its perusal, but are shocked to find our total ig-

Here are some excerpts:

"...Adelma has besides acquired some reputation in the Spiritualist literature as the nominal authoress of several books, containing her experiences as a medium, and claiming for the opinions and doctrines therein propounded, the highest spiritual origin. Leaving the positive value of the publications entirely apart, I refer to those facts only to show that the social, intellectual, moral and literary standing of Adelma Vay would seem to entitle her experiences to full credit as to her truthfulness, and her opinions to respectful hearing and consideration."

"*I took the opportunity to ask her in regard to an alleged letter of hers to America, which was referred to here in favor of the elementary doctrine. Mrs. Vay answered my enquiries under date of Feb. 28th, as follows*:

"Three weeks ago I have written for the first time to Olcott. I had, therefore, not yet written to him at the time he made his lecture. I have, however, written to Mrs. Hardinge about the manifestations of the "natur-geister" (elementary spirits) or "movers of nature" which I received already years ago. In the pamphlets, "Reflections from the Spirit-world," such manifestations are mentioned. Also there are in the book on "Visions," pictures which I had of those spirits and manifestations from them. Now I do not know, whether this may agree with the experiences of Mrs. Hardinge, but certainly it is very interesting, and not in contradiction to the doctrines of Spiritism. The description which I received of those "movers of nature" is grand.""

"...this manifestation, to which nobody will deny the merit of being at least freely poetical representation of a moral idea, refers to one of the truths of Spiritualism, long known to his intelligent followers, namely: that our intercourse with the spirits is not only intended for

the benefit of man in the flesh, but sots reciprocally upon the immortals of the Spirit world, who seek our communion by enlightening, instructing, advising, comforting, relieving and releasing them."

In *Old Diary Leaves* (Nature-Spirits, pp. 103-106) H. S. Olcott writes:

I had quite forgotten until I came to write the present chapter, at what period in the year 1875 the Eastern theory of sub-human and earth-bound spirits was brought to public attention, but I now find in our Scrap Books that the term "Elementary Spirits" was first used by myself in a letter to the Spiritual Scientist of June 3, 1875, reference being made to the sub-human spirits of the elements, or what we now call, "the elementals." It was but a bare reference, without the giving of any explanatory details, and intended as a caution to Spiritualists against swallowing as they had been doing previously, without proper sifting and analysis, the messages of real or pretended mediums as trustworthy communications from departed spirits.

The publication … provoked some private correspondence and public comment, the most important example of the latter being a scholarly and interesting article … under the pseudonym of "Hiraf," … it drew from H. P. B. a reply, which, in our Scrap-book, she calls "My first occult shot," and which, in fact, laid open the whole field of thought since ploughed up by the members, friends, and adversaries of the Theosophical Society. … in which she went into particulars about Occultism and explained the nature of elementary spirits.

Appeal for more spiritual spiritualism

Towards the end of the year 1876 there increased among the Spiritualists' circles the call for more profound spiritual investigation. In her letter to the editor of *Medium and Daybreak* (November 17, 1876, p. 729), Mr. James Burns, Lady Caithness wrote the following:

"*Could we do away with so much material phenomena, and … make our Spiritualists and our Spiritualism more intellectual, and above all more spiritual, we would be more respected, and avoid these disgraceful trials which have arisen in France and England. For my part I think we have had enough now of phenomena, and that it is high time to take a higher stand. You should try and convince Spiritualists of this, for you have much influence and are looked up to as a bright star.*"

This letter was followed by that of Emma Hardinge Britten (*Banner of Light*, November 25, 1876.), entitled *The spiritual situation – who is to blame?*

"*It is impossible to expect that any person who for nearly twenty years has given time, talent, heart and soul, life and all that makes life dear, to one object, can raze upon its deliberate shipwreck and destruction without grief and indignation, without making at least one effort — if it be but to put in a protest — against its final overthrow. … Not all the sophistry or mere blatant talk of those whose interest it may be to misrepresent the truth, and mask to the candid mind the sorrowful fact that Spiritualism is now under the darkest shadow that has ever fallen across its path. Not all the sophists or blatant talkers in the world can disguise the equally patent fact that much if not all the disgrace and ill odor that has fallen on this cause, proceeds from the misconduct of those in its own ranks; in fact, that its worst foes have been, and are, those of its own household. … And in this charge let me be understood not to cast the blame entirely on those who in the eyes of the superficial*

observer are the most notorious pirates on this great truth-to wit, the fanatics who have deformed its true genius by thrusting their regular, one-ideal hobbies upon its platforms, nor yet the impostors who have tried and failed to make capital out of simulating its phenomena, …"

The *Medium and Daybreak* (November 10, 1876, p. 716) brought also an interesting observation under the title *Advice of a Lady Christian Spiritualist*:

"To the Editor — Dear Sir, — I am an unknown person, and therefore write under a nom de plume. What does it signify who I am, if I can speak a word of warning or common sense at a time when our venerable and respected friend William Howitt gives advice calculated to produce such disastrous results as his article in this month's Spiritual Magazine? Does he wish to see Spiritualism reduced to the lamentable state in which the Christian Church finds itself, that he counsels separation? The Churches may have the excuse that they are fighting not only for their belief, but for their bread. We are not so bound. We can afford to agree to differ on many points. I am a Christian Spiritualist; I have very little learning indeed; never even heard of "Anacalypsis" that I remember; but my advice is — Spiritualists, cling together. Is it a time — when our mediums are being sentenced before our eyes too — I cannot write it, it makes me too hot to think of — but is it a time to begin and fight about "Anacalypsis," or about any dogmas of any sort. Materialists, Secularists, the large majority of the Churches are banded against us, and shall we begin to turn our hands against one another also? The Spiritualist creed is short and simple. We believe in the immortality of the soul. We believe that under certain circumstances the souls of the departed can and do communicate with those still on earth — voila tout. All else is matter of private opinion; and is a question for the individual only. I do not fear for Christianity, much that passes for anti-Christian, is only anti-Church; which is a very different thing — indeed almost the very opposite. Do not take to your tents, O Israel, particularly at the beginning of the winter; stay in your homes, and show by consistent life, that Spiritualists are the cream and pick of Christians. — Yours truly, NEMO"

"*The London Spiritualist says — and says truly — that professional jealousy among the media and workers is the strongest shadow on the face of Modern Spiritualism.*" (*Banner of Light*, April 28, 1877)

Adelma's new publications and visit to England

On June 9, 1877, the *Banner of Light* announced: "*A NEW FEATURE - Our readers will doubtless be pleased to learn that at considerable expense we have had translated from the German by our friend Dr. G. Bloede, of Brooklyn, N. Y., a series of Children's Stories, which were given through the mediumship of Baroness Adelma von Vay, of Austria. The first number will appear in the Banner next week, and the series will be printed consecutively thereafter until completed.*"

The Tales of the Sun-Rays where then published from June 6 till August 8 1877.

On the other part of the Atlantic *The Spiritualist* (June 15, 1877, p. 288) brought the news that: "*The Baron and Baroness von Vay will visit England in autumn and will no doubt receive a warm welcome from their friends in this country*."

And a month later *The Spiritualist* (July 27, 1877, p. 42) reported: "*Early next month the Baron and Baroness von Vay will spend a short time in London, on their way to Ireland, and it is intended to give them a public reception at the rooms of the National Association of Spiritualists, on the tenth of August. The Baroness von Vay is well known to the readers of this journal by her distinguished services in the cause of Spiritualism, as the writer of the works* Studies from the Spirit-world *and* Spirit, Force, and Matter*, and as the foundress and patroness of the Spiritualist Society at Buda-Pest, in Austrian Hungary. … As the Baroness is well acquainted with English, it is hoped that she may be prevailed on to give some account of her own experiences in Spiritualism, or of the prospects of the spiritual movement in Germany and Austria.*"

The Spiritualist (August 17, 1877, pp. 79~80) then published full report of the reception:

"LAST Friday night, a special conversasione was held at the Rooms of the National Association of Spiritualists, 38, Great Russell-street, London, to welcome the Baron and Baroness von Vay, of Hungary, who are so well known to our readers for their outspoken advocacy of the truths of Spiritualism.

At the soiries of the National Association of Spiritualists most of the time is spent in social conversation, and but a brief portion of the evening to speeches. At eight o'clock Mr. Calder, the President, rose and said: —

Ladies and gentlemen, — From time to time there appear in our midst individuals more or less noted, who, far from being ashamed of Spiritualism, glory in it. And why should they not? They feel and know it to be true; there is a manifest superiority in spiritual life; and they believe that such life, if properly cultivated, is eminently fitted to check and control selfishness and other forms of materialism. … On the present occasion we are fortunate in having among us several valued friends — worthy representatives of our cause. The Baron and Baroness von Way have long sustained a prominent position in the field of Spiritualism. As the foundress and principal supporter of the Spiritualist Society in Hungary, as a medium, as a writer, and as a healer, the Baroness von Vay has done much good work; and her efforts (ever loyally seconded by the Baron) merit our strongest sympathy and consideration, (Applause.) They differ from us as to reincarnation; although their ideas of development may not resemble ours, yet they are true Spiritualists, doing battle — perhaps under a I separate banner — but yet doing battle against our common foe, materialism. …

Mr. Benjamin Coleman said: I desire to endorse the expressions of welcome which our respected President has offered to the Baron and Baroness von Vay. This excellent couple have been known to me by correspondence for several years past, and though differing from them on the theory of reincarnation — because, perhaps, I am incapable of understanding the depths of the philosophy which that belief inculcates — I nevertheless appreciate their high moral worth, and the active zeal which they have shown in spreading the great truth of spirit intercourse, (Applause.) I admire and respect their philanthropic disinterested labours on behalf of suffering humanity, by the exercise of their curative power, which I believe they possess in an eminent degree, and of which they make the most unselfish use. I am indeed very happy to welcome the Baron and Baroness to England, and regret that they should have been obliged to visit us at a period of the year when so many sympathisers are absent from London. …

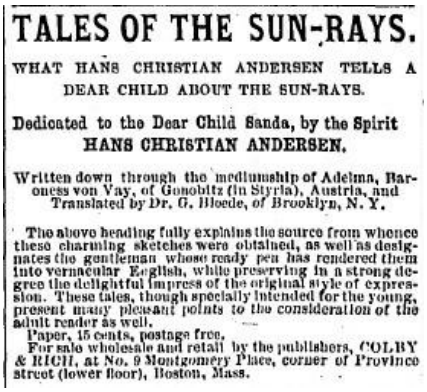
The Baroness von Vay, who rose amid loud and continued applause, said: Ladies and gentlemen, — I feel very much touched by the kindly welcome you have given to us, and as my husband is not versed in the English language I return thanks to you on behalf of both of us, although it is not custom in Austria for ladies to speak in public. Here, however, we are not in public, but have met as friends who have long assembled beneath the banner of Spiritualism. I have much pleasure presenting this Association with an account of a vision of mine just published; I was not in trance, but wide awake when I saw what is herein described, and my spirits afterwards explained all that I beheld. They have sometimes told me beforehand about political events, and of circumstances relating to my sick friends, and their statements have afterwards proved to be wonderfully true. I am not skilled in the English language, so thank you, Mr. President, and all the friends here to-night (Applause)."

Von Vays then proceeded to Ireland and Scotland and on their way home stopped at Hague, what was reported by Mr. Riko (*Medium and Daybreak*, September 14, 1877, p. 583) as following:

"*Dear Medium, —Thinking the English brethren like to hear sometimes from their Dutch co-workers, I send you the following lines. The Baron and Baroness von Vay spent some days at the Hague, and made acquaintance with some of the oldest and best Spiritualists who had an opportunity to witness privately some remarkable incidents of the lady's mediumship. She left a pleasant and lovely impression….*"

Then there appeared in the *Banner of Light*, September 22, 1877 the Review of *"Visionen im Wasserglase, etc.*" saying: "*We have received from Baroness von Vay, of Gonobitz, Austria, a copy a copy of a work of some hundred pages, printed in the German tongue, in which a marked and novel phase of her mediumship is practically set forth to the reading world.*

Our readers, especially the younger portion, have reason to entertain a lasting memory of this gifted Austrian lady, because of the fine series of "Andersen" sketches given through her mediumship, and translated for our columns by Dr. G. Bloede, of Brooklyn, N. Y. It is evident that in every department of the work to which her attention is called, Baroness von Vay does good and thorough service to the truth which she has so enthusiastically espoused.



TALES OF THE SUN-RAYS.

WHAT HANS CHRISTIAN ANDERSEN TELLS A DEAR CHILD ABOUT THE SUN-RAYS.

Dedicated to the Dear Child Sanda, by the Spirit HANS CHRISTIAN ANDERSEN.

Written down through the mediumship of Adelma, Baroness von Vay, of Gonobitz (in Styria), Austria, and Translated by Dr. G. Bloede, of Brooklyn, N. Y.

The above heading fully explains the source from whence these charming sketches were obtained, as well as designates the gentleman whose ready pen has rendered them into vernacular English, while preserving in a strong degree the delightful impress of the original style of expression. These tales, though specially intended for the young, present many pleasant points to the consideration of the adult reader as well.

Paper, 15 cents, postage free.

For sale wholesale and retail by the publishers, COLBY & RICH, at No. 9 Montgomery Place, corner of Province street (lower floor), Boston, Mass.

The *Banner of Light* (August 18, 1877) reported also that: "*Mad. H. P. Blavatsky's new and wonderful book will be forthcoming from the press of J. W. Bouton early in September. Its prospectus, etc., received courteous notice at the hands of the London Athenteum recently,*

one of the fruits of which was that the editor of a paper printed in India applied to Madame B.'s London publisher for an early copy, saying that the work was sure to "make a tremendous sensation in the East."

Isis Unveiled and the doctrine of re-incarnation

On the pages of the *Banner of Light* (October 6, 1877) then appeared:

*"*Isis Unveiled - *As will be seen by reference to our fifth page, Helen P. Blavatsky has brought out her long- promised work — a master-key to the mysteries of ancient and modern science and religion — two volumes royal, 1400 pages being embraced in the entirety — make up the book, which is handsomely printed and bound. We have reviewed the first volume, to some extent, in a previous issue, and hope to pay our respects to the second at an early day. Meanwhile those wishing to cultivate a closer acquaintanceship with this remarkable production will find it on sale at the Banner of Light Bookstore, No. 9 Montgomery Place, Boston."*

Apparently Adelma immediately read HPB's work and published in *The Spiritualist* (January 18, 1878, pp. 29-30.) her commentary of the *Isis Unveiled*. Here are some excerpts:

Having read Mrs. Blavatsky's deeply interesting work, *Isis Unveiled*, I desire to make a few remarks upon it. In many things Mrs. Blavatsky has my earnest admiration and warm sympathy; but I cannot say I agree with her in all she has written, and the doctrine of the annihilation of all bad men's souls is especially repugnant to me. My spirit-guides have never told me anything which corroborates the truth of this, as I consider, most dangerous doctrine.

It is curious that in many things there is a great accordance between the communications I have received and the views taken by Mrs. Blavatsky. For instance, the whole theory of "the triune" — spirit, soul, matter — called man.

That very many sinful spirits are at work in nature, doing penance as elementaries, has often been told to us. They are spirits trying to amend, and placed as workers in the elements for their purification or as a punishment. Between these spirits and the elementals of Mrs. Blavatsky there is a great distinction; for while our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of existence, her elementals are souls which have already lost their spirits, and will themselves, in process of time, become annihilated. I do not believe that soul and spirit, once united, can ever be separated.

The warnings that Mrs. Blavatsky gives to all physical mediums are wise. Such phenomena, and the laws which govern them, still remain unexplained, and Spiritualists are too often contented with superficial explanations. For myself, I have a personal dislike to all physical manifestations, not from fear, but because they make me feel ill. I look upon a good spirit as something too high and godly to play guitars and to fetter and unfetter mediums. Still, God sends us these signs. Often they come unasked; so, surely they are designed for some good purpose.

Mrs. Blavatsky's book should be read and studied. It contains the history of magic up to the present time. Her studies must have been immense. I know of no woman who has written such a deep, scientific book, and with so much sense and wit. She unites the wisdom of a man with the tact of a woman. But, in reading her book, and also the works of Jacolliot (which I much admire), I am always

sorry they will rob us of our Messiah, Jesus Christ, when, in the meantime, they believe in the Buddha and Christos of India."

In her *Scrapbook*, Vol. IV, p. 152, H.P.B, pasted the following cutting from Adelma's article: *"While our elementaries are spirits doing penance for past sin, and preparing themselves for a better state of existence, her elementals are souls which have already lost their spirits, and will themselves, in process of time, become annihilated."*

Underlining the sentence, H.P.B. wrote in pen and ink as follows:

"*Quite the reverse. Never said such a thing and the "Isis" is there to show the mistake. Either the fair Baroness has not read it (with) attention, or she did not understand it*."

In regard to the doctrine of reincarnation H. S. Olcott wrote in his *Old Diary Leaves* the following:

"H.P.B., in *Isis* (Vol. I, p. 351) says most unequivocally: 'We will now present a few fragments of this mysterious doctrine of Re-incarnation — as distinct from transmigration — which we have from an authority. Re-incarnation, i.e., the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the terato-logical phenomena of a two-headed infant.'

The cause of it, when it does occur is, she says, that the design of nature to produce a perfect human being has been interfered with, and therefore she must make another attempt. Such exceptional interferences, H.P.B. explains, are the cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy. In such cases, the higher principles have not been able to unite themselves with the lower, and hence a perfect being has not been born. But — 'If reason has been so far developed as to become active and discriminative, there is no Re-incarnation on this Earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it has to re-enter on the earthly plane, as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal, or divine, souls could not progress in unison and pass onward to the sphere above.'

My present belief is that of the Hindus and Buddhists. She told Mr. Walter R. Old — who is my informant — that she was not taught the doctrine of Re-incarnation until 1879 — when we were in India. I willingly accept that statement, both because it tallies with our beliefs and writings in New York, and, because, if she knew it when we were writing *Isis*, there was no earthly reason why she should have misled me or others, even if she had so desired, which I do not believe.

Anyhow, belief and disbelief in re-incarnation was inflaming spiritualists against each other already from the year 1874 on, when there appeared Adelma's reaction to Mr. William Howitt's articles in the *Spiritual Magazine*, as it has been mentioned.

In that same magazine it was published a year later (*Spiritual Magazine*, September 1875, pp. 430~432) an article by Mr. Dirckinck Holmfeld under the title *Studies from the world of spirits by the Baroness Adelma Vay*, which commenced in the following way:

The Baroness Vay has, as a spiritual, magnetic and prominently healing medium, a far-spread fame. In her *Studies* (the second edition of which has been published in 1874—Leipsic, O. Mutze) she professes

the *theory of Re-incarnation* as taught in the *Book of Spirits* by M. Rivaille (under the fictitious name of Allan Kardec), and she quotes communications of sundry spirits who indorse that theory.

This branch or school of the form of Spiritualism, which had manifested itself in the Rochester knockings in the United States, was by its inventor, Rivaille, called Spiritism. It easily spread in France, where spiritual discernment is rare, and thence on the Continent generally, error being likely to find an easy reception.

The protests of Howitt, Wilkinson, Shorter, and other thinking Spiritualists in England did not reach France; and Baron Güldenstubbe, the laborious collector of old and modern spiritual ideas, who by direct spiritual writings accumulated facts sufficient to show that Re-incarnation is a "humbug," or at least a hypothesis without foundation, he who in his *Pneumatology* (p. 45, second edition) exclaims, " The catechism of Allan Kardec's Spiritism, this vulgar parody on experimental Spiritualism," could not but confirm this insanity of mind by stating himself that the transmigrations of the soul were far from objectionable, and by indorsing the stupid idea, that the human souls had a pre-existence, from which they descended down to their terrestrial abode. Is it a wonder that while such confusion of notions prevails in mankind, spiritism could boast of being quite a success?

Spiritism is to be considered as a spurious falsification of the truth, which genuine Spiritualism conveys to the mind, just as in Christianity simple rational truth, disseminated by the teachings of the Lord, soon become adulterated and perverted into spurious dogmas, and the noble germs disseminated among mankind, were mixed with the tares sown out by the fiend, whose endeavour it is to spoil good and truth by developing their antitheses in the human natural mind.

It is a pity that the gifted medium, the Baroness Vay, notwithstanding the noble aspirations and lucid thoughts which animate her, in the prevailing confusion of views and theories has become the victim of *Spiritist* error.

Following the content of such articles it became quite common in the spiritualist periodicals to mention that there exist in Vienna and Budapest a school of spiritualism, which includes in its teachings the doctrine of reincarnation, what triggered a reaction from Mr. A. E. Nehrer, who published in the *Psychishe Studien* (August 1876, pp. 370-371) the article *Eine Stimme aus Ungarn zu Gunsten der Reincarnationslehre, nebst Entgegnung*, and in *The Spiritualist* (July 7, 1876, p. 321) the article under the title *Spiritualism in Hungary*, saying:

SIR, — Your article in *The Spiritualist* of June 9th, 1876, headed, "Spiritualism in Germany," mentions a "reincarnation school" of Spiritualism in Austria as distinct from Spiritualism in Germany. Allow me to assure you that no Spiritualist in Austro-Hungary ever had the desire to form a school, be it in support of Spiritualism or of reincarnation.

Reincarnation may have been revealed in India thousands of centuries ago, as it was declared to myself in 1840 and 1851 by two patients under mesmeric treatment, who, in their visionary state, quite spontaneously made positive and analogous statements about anterior existences, of which, up to that time, I had not even dreamed. These statements were duly recorded. Since 1851 several mediums have been controlled to confirm the two messages. My acquaintances among Spiritualists in Austro-Hungary, Switzerland, Italy and France increased the number of observations. Allan Kardec's *Revue Spirite* was handed to me about the year 1865, when I first read the word "reincarnation." My investigations were continued seriously, and perfect conviction was the result.

Very far from forcing upon anybody, what to myself is a most valuable truth, not a single word shall be lost on my part in the attempt to convince others. Each has to strive for himself, to increase the amount of his knowledge and the ennoblement of his mind. We should confess, not convert. Unless we have attained a certain degree of mental maturity, unless we have forgotten and unlearned very much,

have emancipated ourselves from authority, dogmas, and infantile traditions, our spirit is inaccessible to many revelations about Psyche, her origin, pilgrimage, metamorphoses, and her sublime destination. My fellow Spiritualists should remember how obstinately they fought against facts proving the reality of our personal existence after earth-life, and the blessed certainty of constant intercourse with our deceased dear ones. To my own mind those objectively are ever present, and I am always ready to undergo a new apprenticeship.

Baron Dirckinck-Holmfeld's letter to Mr. Aksakov cannot be answered, for want of the same rudeness that ought to be employed in duly refuting it. Never more should a Spiritualist periodical be dishonoured by similar invectives and animosity. Spiritualism will never be endangered by anything more than by unspirituality of its disciples.

After the publication of Adelma's article on the "doctrine of annihilation" there appeared in *The Spiritualist* (March 1, 1878, pp. 99~101) the article *Writing mediumship in relation to spirit identity* by Miss Emily Kislingbury, in which she, among other, says:

Of late there has been much examination und discussion amongst us of new theories and possible new explanations in regard to what we have known as spiritual manifestations, and some of us have shown no little alarm, lest in so examining and discussing, we should lose our hold on views hitherto most generally received, and which are more or less dear to the hearts of us all. For myself, I consider it of such supreme importance that we should arrive at right conclusions in these matters, that I shall not allow myself to be driven back or frightened away from due examination of every theory, new and old, which may or can be presented to us, in explanation of the strange things occurring in our midst, and for a true and faithful account of which the world will hold its Spiritualists to a certain extent responsible. I intend, therefore, to go on exercising full freedom of inquiry, looking carefully all round both facts and theories, turning them over, and handling them familiarly, until I get right into the heart of things, and learn something of their true nature, instead of being satisfied with that which *appears* only.

In France, Spain, and other Continental countries, the study of Spiritualism is pursued almost exclusively by means of writing mediumship, chiefly of on indirect character, and in this manner the doctrines of the erraticity of spirits, and of their reincarnation in earthly bodies, have been elaborated. In fact, the works of Allan Kardec are competed almost wholly from teachings received through a vast number of writing mediums in all parts of France.

Tests of identity are not so much insisted on by our Continental brethren as by us more positive-minded English-speaking people; they set more store by instruction and moral and religions teaching. We find consequently that Spiritualism, or to give its own distinctive name Spiritism, on the Continent has a more elevating and refining influence than is common with us, who view it more from the physical science standpoint.

On the other hand Adelma tried to strengthen her views by publishing the article *Evidence of the personal identity of certain communicating Spirits* (*The Spiritualist*, May 11, 1878, p. 126), in which she stresses:

"The identity of spirits and of their spirit-messages is confirmed by a great number of mediums and Spiritualists.

I could give you hundreds of such examples proving spirit identity, and the reality of communications from base and low spirits, whose pain it is that no annihilation is possible for them."

Reflexionen aus der Geisterwelt substituted by Reformirende Blätter and some other developments

The Spiritualist (March 22, 1878, p. 144) reported about the changes which took place in Budapest concerning the periodical of the Society.

*"*Reformirende Blätter *is the title of a new monthly publication issued by the Buda-Pest Society, and which has taken the place of* Reflexionen aus der Geisterwelt*, formerly published by the same society, and suspended about six months since. The* Blätter *consists entirely of commentaries on the Gospel of St. John, written through the mediumship of the Baroness Adelma von Vay. The name of this honoured lady and diligent worker in our cause is of itself a sufficient recommendation to readers, but the merits and beauty of this work appear to be above the average of her writings. She says: 'Faith is an attracting, unbelief a repelling force; therefore, by faith the grace of God and Spiritual gifts are drawn to us, as by unbelief they remain far from us. This is a natural law, and not the effect of imagination. On this account unbelievers cannot receive Spiritual tests and signs, and therefore by virtue of this power which resides in faith, believers attract to themselves the greater number of Spiritual manifestations. Those full of material learning despise faith, and consider it the first step into intellectual darkness; yet it is the first condition of knowledge; it is the letter A, where knowledge is B; for before we can know positively, we have the impulse to believe. Only those can comprehend the power of faith who do not live wholly the material life, but who perceive the light of God, that is their own spirit, with an unclouded understanding; for how can that which is crooked conceive of that which is upright?'"*

In autumn (*The Spiritualist*, September 27, 1878, p. 156) reported that: "*The Baroness von Vay writes that she and some friends have established a temporary hospital for twelve wounded soldiers, and that they are fully employed in tending the sick, making bandages, and supplying other necessaries.*"

While the *Banner of Light* (September 28, 1878) announced a new series of tales, written by Adelma, to appear in the following issues:

"Tales or the Everlasting Mother - *We shall commence in our next issue the publication in the Banner of Light OUR CHILDREN DEPARTMENT of a series of attractive and interesting sketches, which have been furnished to our columns for the enjoyment of the young among our readers, by that inspired medium, Baroness Adelina von Vay, of Gonobitz, Austria. The tales are brief, each one complete in itself, and much in the style of that fine collection,* "Tales of the Sun-Rays," *which we printed last year from the same source.*"

The *Tales* were then appearing in the *Banner of Light* from October 5, 1878, till May 10, 1879, while in December Dr. Gustav Bloede published in the *Psychische Studien* (December 1878, pp. 534~538) an interesting article: *Psychometrische Characterschilderung der Baronin Adelma von Vay* (Psychometric character depiction of Baroness Adelma von Vay). Namely, Dr. Bloede sent to an unnamed psychometrist letters of H. P. Blavatsky and Adelma von Vay to get a phrenological inspection of their characters. At the beginning of the article

he brings only general comparison of magnetic impressions of HPB and AV writings, the difference being quite "marked and significant" – HPB's being "sharp" and "fiery", while that of AV "cool" and "pleasant". Then he continues only with those of Adelma. Towards the end of the article he explains that he sent the results of the inspection to Adelma, so that she could comment them, what she promptly did, saying that they faithfully reflect her character.

The developments in the BNAS

At the beginning of the year 1879 long-lasting tensions between various fractions in the British National Association of Spiritualist reached the culmination and lead to the resignation of numerous officers, especially those connected with the Dalston Association of Inquirers in Hackney, the spiritualists' circle that nurtured friendly relationship with von Vays. From Adelma's perspective the most unwanted was that of Miss Emily Kislingbury and the suspension of Mr. W. H. Harrison's *The Spiritualist* as the official newspaper of the BNAS.

The Spiritualist, March 14, 1879: Mr. Martin Smith, one of the founders and largest subscribers to the National Association of Spiritualists, and one of the two trustees who hold the premises at 38, Great Russell-street, on behalf of the Association, having been obliged because of his trusteeship to help to carry out the recent action of the Council about *The Spiritualist* office, has written to Mr. Harrison as follows: — "I desire you, however, to understand that I entirely disapprove of the resolution, and much regret it — so much so that I have withdrawn altogether from the Association."

The Spiritualist, April 11, 1879: *A Good Worker*, — One of the resignations of membership of the National Association of Spiritualists accepted at the Council meeting last Tuesday was that of Miss Kislingbury, who, in the founding of the Association, and for some years subsequently until she became more interested in other subjects than Spiritualism, did a vast amount of good work for the benefit of the organisation. Her excellent education and knowledge of several foreign languages, combined with practical ability, rendered her an excellent secretary, whose value was fully recognised, especially by the more refined people connected with the spiritual movement. In spare time she has made many valuable contributions to the literature of Spiritualism, through the pages of *The Spiritualist* ...

Banner of Light, April 26, 1879: Under date of March 25th, a friend of a correspondent of ours now in London writes: "Of course the Jesuits will do all *they can* to overset Spiritualism, and the Protestant Churches will do all *they can* to help them, just as all the gas companies in the world would unite to put down the electric light if they could hope to do so. I think, however, that in spite of all its enemies, whether secret or open, whether from without or within its ranks, Spiritualism is safe in the hands of the American people, and must and will perform its mission, though no doubt the opposition must continue to retard it. The day has gone by for its suppression. Its enemies can no more smother its light than gas companies can snuff out the sun."

Banner of Light, May 10, 1879: Mr. J. Burns, who is a medium himself, hits the nail squarely on the head in his paper, *The Medium and Daybreak,* when he says, "Spiritualism is democratic, and can never submit to the indignities sought to be thrust upon it by some of its friends. When the spirits commenced the work, they did not labor to attract the ear of any school or class, but sought those of suitable organic characteristics, and straightway manifested themselves. In that initial method is exemplified the whole genius of Spiritualism. Snobism declares its intent to direct not only Spiritualists but the occurrence of the phenomena, and professes to appoint men who are to tell the world what mankind is to believe concerning the matter."

The Spiritualist, June 6, 1879: Financial. — In consequence of the recent raid upon The Spiritualist newspaper, because it called attention to fourteen official actions subversive of the public interests, the National Association of Spiritualists has lost, to begin with, £26 in rental, instead of gaining the increase officially prognosticated as the result of the action, by the General Purposes Committee. Next it has lost say £50 a year from former members it has thereby driven out of the Association, or otherwise alienated; probably Mr. Martin Smith's various generous contributions averaged by themselves nearly the estimated £50 a year. Next it has incurred a dead loss of £36 a year by transferring its advertisements to an almost unknown journal, and attempting to make a circulation for the journal at the cost of the Association. Messrs. E. D. Rogers and E. T. Bennett were present on the Committee which inaugurated this step, at two sittings attended each by four persons only, and Mr. Blyton might be asked whether the aforesaid two members have a personal commercial interest in the said journal. This method of spending the funds of the Association is giving strong offence to those members who are friends of The Spiritualist, and whose subscriptions are being used as just stated, so several of them tell us that they intend to quit the Association at the end of the year. All this is the effect of leaving the management of the Association in the hands of twelve or fifteen "working" members, four-fifths of whom have rendered no public services to Spiritualism, and are unknown to Spiritualists at large.

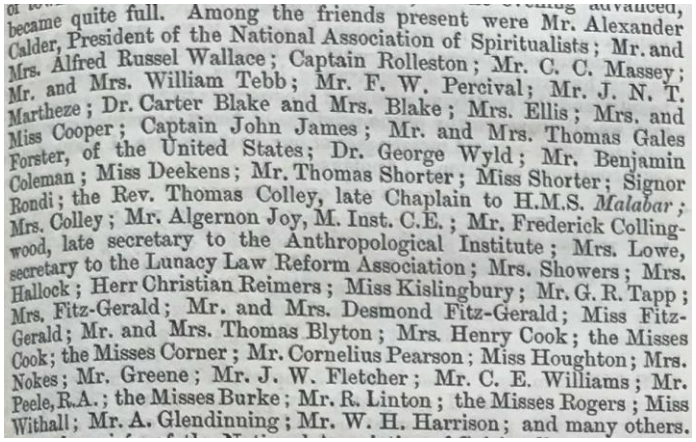
Banner of Light, June 14, 1879: - LONDON SPIRITUAL NOTES - The election of officers takes place very soon at the British National Association of Spiritualists, and some important changes will be made. Now that the Catholic element has been eradicated the affairs of this body move on satisfactorily enough, and it bids fair to become a great power for good.

The outcome of the disagreements was then reported also in the *Psychishe Studien*, March 1879.

i) In der „British National Association" zu London hat sich seit einiger Zeit eine bedeutende innere Bewegung und Auseinandersetzung unter den leitenden Mitgliedern in Folge theils principieller Gegensätze, theils geringerer Unterstützung durch Beiträge zahlender Mitglieder vollzogen. Der bisherige ständige Sekretair derselben, Miss *Emily Kislingbury*, hat dieserhalb ihre Entlassung nachgesucht und erhalten. Am 25. Februar cr. verliess sie ihre Sekretairwohnung in No. 38 Great Russell Street. Wie wir vernehmen, trat Miss *Burke* an ihre Stelle. Aus dem Verwaltungsrath ist Mr. *C. C. Massey*, der tüchtige Vertheidiger Mr. *Slade's*, ausgeschieden, weil er sich zu sehr in für die Sache selbst fruchtlose Debatten und Discussionen hineingezogen sehe. Auch Mistress *Lisette Makdougall-Gregory* hat sich von der Vicepräsidentschaft und allen übrigen Verpflichtungen zurückgezogen. Dem Herausgeber des „Spiritualist" Mr. *W. H. Harrison* sind die von der Gesellschaft bisher vermietheten Räumlichkeiten für sein Redactions-Bureau gekündigt worden, und auch er hat seine bisherige Stellung im Verwaltungsrath aufgegeben. Wir erlauben uns kein Urtheil über die Billigkeit oder Unbilligkeit aller dieser Vorgänge, sondern geben uns der Hoffnung hin, dass auch die so auseinandergesprengten Theile dennoch um ihren gemeinsamen spirituellen Schwerpunkt weiter rotiren werden. *Alexander Calder*, Esq., ist Präsident der B. N. A. geblieben, welche ihre Versammlungen, ihre Bibliothek mit Lesezimmer und ihre Prüfungs-Sitzungen mit Medien wie bisher fortführt.

Building the relationship with Caroline Corner

Adelma von Vay met Miss Caroline Corner for the first time at the BNAS' Reception when von Vays visited England in the summer of 1877. Corner family members were deeply involved in the Spiritualism and were members of the Dalston Association. It is my guess that at that point began a relationship which will lead to at least two Caroline's visits to Gonobitz in 1881 and 1883 and to a definite cooperation concerning the publication of Caroline's and Adelma's writings.

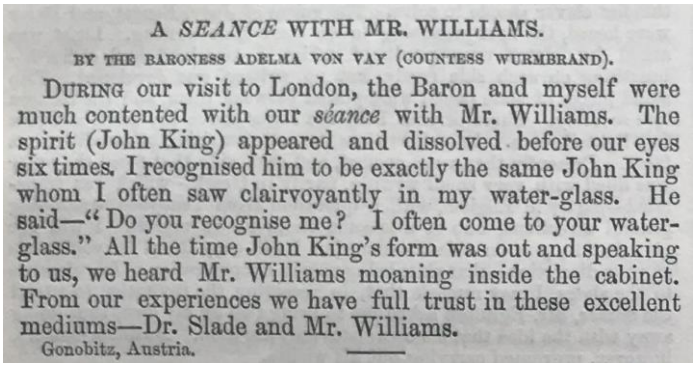


became quite full. Among the friends present were Mr. Alexander Calder, President of the National Association of Spiritualists; Mr. and Mrs. Alfred Russel Wallace; Captain Rolleston; Mr. C. C. Massey; Mr. and Mrs. William Tebb; Mr. F. W. Percival; Mr. J. N. T. Martheze; Dr. Carter Blake and Mrs. Blake; Mrs. Ellis; Mrs. and Miss Cooper; Captain John James; Mr. and Mrs. Thomas Gales Forster, of the United States; Dr. George Wyld; Mr. Benjamin Coleman; Miss Deekens; Mr. Thomas Shorter; Miss Shorter; Signor Rondi; the Rev. Thomas Colley, late Chaplain to H.M.S. *Malabar*; Mrs. Colley; Mr. Algernon Joy, M. Inst. C.E.; Mr. Frederick Collingwood, late secretary to the Anthropological Institute; Mrs. Lowe, secretary to the Lunacy Law Reform Association; Mrs. Showers; Mrs. Hallock; Herr Christian Reimers; Miss Kislingbury; Mr. G. R. Tapp; Mrs. Fitz-Gerald; Mr. and Mrs. Desmond Fitz-Gerald; Miss Fitz-Gerald; Mr. and Mrs. Thomas Blyton; Mrs. Henry Cook; the Misses Cook; the Misses Corner; Mr. Cornelius Pearson; Miss Houghton; Mrs. Nokes; Mr. Greene; Mr. J. W. Fletcher; Mr. C. E. Williams; Mr. Peele, R.A.; the Misses Burke; Mr. R. Linton; the Misses Rogers; Miss Withall; Mr. A. Glendinning; Mr. W. H. Harrison; and many others.

The Spiritualist, August 17, 1877, p. 79.

While in London Von Vays attended several séances what gave them opportunity to strengthen already existing friendships and establish new ones. Their presence in one of séances is reported in the Florence Marryat's *There is no Death* (pp. 136-37): "*The first time I was introduced to Mrs. Volckman (then Mrs. Guppy) was at a séance at her own house in Victoria Road, where she had assembled a large party of guests, including several names well known in art and literature. … Mrs. Guppy did not wish to take part in the séance, so she retired to the back drawing-room with the Baroness Adelma Vay and other visitors, and left Mrs. Hardy with the circle in the front …*"

About the second one was reported by Adelma herself:



A *SEANCE* WITH MR. WILLIAMS.

BY THE BARONESS ADELMA VON VAY (COUNTESS WURMBRAND).

DURING our visit to London, the Baron and myself were much contented with our *séance* with Mr. Williams. The spirit (John King) appeared and dissolved before our eyes six times. I recognised him to be exactly the same John King whom I often saw clairvoyantly in my water-glass. He said—"Do you recognise me? I often come to your water-glass." All the time John King's form was out and speaking to us, we heard Mr. Williams moaning inside the cabinet. From our experiences we have full trust in these excellent mediums—Dr. Slade and Mr. Williams.

Gonobitz, Austria.

The Spiritualist, November 2, 1877, p. 210.

For now we didn't find much information on how the relationship between Adelma and Caroline was developed, but it is interesting that *The Spiritualist* reported already in 1874 that: "*Mrs. F. Corner (Florence Cook) and Miss Corner are now at Nieder Walluf, near Wiesbaden, Germany, on a visit to Prince Wittgenstein. Mr. Crookes accompanied them as far as Cologne, where they were met by Prince Wittgenstein and Mr. and Mrs. Gustave de Veh.*" That means that already at that time Caroline, as a young girl, met Adelma's close friends and relatives. Beside that we can ascertain that already in that and in the following years she was regular attendee at the séances, organized by the members of the Dalston Association.

Anyhow, we traced Caroline Corner's first appearance in the spiritualist newspapers in *The Spiritualist* (January 10, 1879, p. 24) where it was announced: "*Miss Caroline Corner has just published her first assay at literature, in the form of a book entitled* "Twixt Will and Fate, and The Slinkensmirk Family, two stories in one volume." (London: Remington and Co.; 1879.) *Of these stories the first is the best. Descriptions of psychic phenomena are interwoven, so the work is one of those which tend to familiarise the public mind with occurrences which have more truth in them than is generally known. In illustration of this, a scene in which mesmerism and visions in mirrors play a prominent part is appended …*"

In June 13, 1879 (p. 365) there was published in *Medium and Daybreak* another: "A Scetch *from* Twixt Will and Fate and The Slinkensmirk Family, &c., *a booklet, which was issued a bit earlier in that same year.*"

She continued to publish articles in *Medium and Daybreak* during 1879 and 1880: *A memory* (June 27, 1879), *A psychological Reminiscence* (July 18 and July 25, 1879), *The Light in the clouds* (December 19, 1879), *In memoriam* (March 19, 1880), and after some break, *Consolation* (April 29, 1881).

The Theosophical Society and the *Theosophist*

It was already mentioned in the Monography and on the previous pages that there existed correspondence between the two main founders of the Theosophical Society, H. P. Blavatsky and H. S. Olcott, and Adelma and Ödön von Vay, and that there existed mutual respect and esteem between them. They also had some mutual friends as Prince Emil von Wittgenstein, Dr. Gustav Bloede, Miss Emily Kislingbury, to name just a few, through whom they apparently exchanged their views. But let us try to discern when Von Vays actually joined the Theosophical Society and made their contribution to the development of the movement. We can learn what was going on after the foundation of the Society from Olcott's *Old Diary Leaves I* (New York Headquarters, p. 331):

From the close of 1876 to that of 1878, the Theosophical Society as a body was comparatively inactive: its By-laws became a dead letter, its meetings almost ceased. Its few public appearances have been described above, and the signs of its growing influence are found in the increase of the Founders' home and foreign correspondence, their controversial articles in the press, the establishment of Branch societies at London and Corfu, and the opening up of relations with sympathisers in India and Ceylon.

The influential Spiritualists who joined us at first had all withdrawn; our meetings in a hired room — the Mott Memorial Hall, in Madison Avenue, New York — were discontinued; the fees formerly

exacted upon entrance of members were abolished, and the Society's maintenance devolved entirely upon us two.

Our two hearts drew us towards the Orient, our dreams were of India, our chief desire to get into relations with the Asiatic people.

Old Diary Leaves I (p. 398): Our London Branch, which after more than two years of preliminary pourparlers, had formally organised on the 27th June 1878, under the title of the "British Theosophical Society," issued its first public circular as "The British Theosophical Society of the Arya Samaj of Aryavart."

It was said that also Von Vays, as many other members of the BNAS (Emily Kislingbury, George Wyld, Prof. A. R. Wallace, C. C. Massey, John Storer Cobb, Dr. C. Carter Blake, Gerald Massey, …) have joined the British Theosophical Society, but we should take into consideration that membership in the Parent Society was lost when joining the Branch (Josephine Ransom, *A short history of the Theosophical Society*, p. 102), and as Von Vays were on many occasions cited as Fellows of the Theosophical Society they probably never joined the British Theosophical Society.

Anyhow, we can start to trace their involvement with the appearance of the *Theosophist*, the birth of which was described as follows (*Old Diary Leaves II*, p. 94):

Not before 20th September did we get the first form of type to correct; on the 22nd we sent the second form to Press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new Magazine were delivered to us and made the occasion of much jubilation among us.

Already in the December issue of the magazine we find Adelma contributing her book (*Tales of the Everlasting Mother*) for the Society's library.

for whom everything is possible, is not so circumscribed : if it pleases Him to command that by a miracle 2 × 2 should become 5, why, even Sir Isaac Newton would have to put up with the new formula.

BOOKS AND PAMPHLETS RECEIVED.

The Theosophical Society acknowledges, with many thanks to the donors, the following donations of books and pamphlets to the Library :

From the Baroness Adelma Von Vay (Hungary) :—"Erzählungen des ewigen Mütterleins."

From Dr. G. Wyld, M.D. (Edin.) (London) :—"Smith's Fruits and Farinacea;" and, "Vegetable Cookery;" "The World Dynamical and Immaterial, or the Nature of Perception."

From Pandit Bâlâji Vithal Gâvaskar :—"Ahinsa Dharma Prakash," or the Doctrine enjoining the Non-Destruction of Animal Life.

From Rao Saheb Bhimbhai Kirpârâm :—"The Patane

H. S. Olcott continues to describe the situation in the Society at the beginning of 1880 in the following way:

Old Diary Leaves II, p. 137: The first formal meeting of the Theosophical Society, as a body, in India, was held on 4th January, 1880, in the Library.

Old Diary Leaves II, p. 150: A meeting of the T. S. was held, and I got every one present to express his views as to the best way to increase the interest in the Society. The calling of a general meeting was resolved upon. But it will amount to nothing; for, of all the members, whether here, or in Europe or America, there are only a corporal's guard of real Theosophists: the rest are but miracle-hunters.

Old Diary Leaves II, p. 152: Another, and much more serious matter, was the organization of the Bombay T. S., on the evening of 25th April: the pioneer of all our Indian, in fact, of our Oriental

Branches, and the third on the list of the whole Society; not counting New York, which was still the Society.

It seems that one of the ways to increase the interest in the Society was to send Diplomas of Honorary Fellowship to a number of distinguished spiritualists, and that those, who accepted the invitation, became officers of the Society. We can deduct this conclusion on the case of Baron the Potet.

MADAME,

It is with extreme gratification that I have learnt of the existence of your Society.

To seek after the truth in that cradle-land where it was once honoured, to cultivate it for the happiness of all, to bring out in full splendour this ray of the divine power,—this is to labor for humanity, and to remind the world that a divine Power exists, and that man possesses in himself a ray of this Power by means of which he can remount to the very source. Some day all men, by perfecting their inner selves, will become seers.

Thanks, an hundredfold, for the honour which your Society has done me. I accept with a great joy the diploma of Honorary Fellow of the Theosophical Society.

Receive me then as one closely identified with your labors, and rest assured that the remainder of my life will be consecrated to the researches that your great Indian sages have opened out for us.

Accept, dear Madame, the record of my pledges and my hopes.

(Sd.) BARON du POTET.

The *Theosophist*, February 1880.

Namely, there were, as we see below:

XIII. There are three kinds of Fellows in the Third Section, viz., Active, Corresponding and Honourary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honourary Fellow is exclusively reserved for persons eminent for their contributions to theosophical knowledge or for their services to humanity.

The *Theosophist*, April 1880.

In that same issue of the *Theosophist* we found Adelma among additional subscribers to the magazine, supporting in that way its further publication:

Secretary. Saddharmakkriya Dhar Society, Kandy, Ceylon.
Dr. Geo. Wyld, M. D., London.
Mrs. Ann Cooper.
Charles Carleton Massey, Esq.
Thomas Bickerstaff, Esq.
A. T. Atwood, Esq.
William Vernon, Esq.
Mr. Dales.
R. C. Poole, Esq.
Henry Hood, Esq.

Mrs. E. A. Ladigensky.
Otho Alexander Esq., Corfu, Greece.
The Rt. Hon., The Countess of Caithness, Nice, France.
M. Paul Gillard, Bach.ès. lettres.
Baron, J. Spedalieri, Marseille, France.
The Baroness Adelma Von Vay, Ganobitz, Styria, Austria.
John Peden, Esq.,
Ballymacreely Killinchy, County Down, Ireland.

The May issue of the *Theosophist* then brought forward the complete list of the Society's officers:

MR. WHITWORTH'S GAUNTLET.

To such as do not know the reluctance of the Christian church and its bullies to attack a strong and manly foe (except by innendo), the silence in which Mr. G. C. Whitworth's "Personal Statement of Religious Belief" has been received, must seem strange. This brave pamphlet deserves the thoughtful attention of not only every Christian, but every man of any faith who cares for the approval of conscience. It is a clarion call to honest speech and useful living. Most unfortunately, our extended notice of the work (see p. 189 of THEOSOPHIST for April) was so cramped in between the article on "Cremation in America" and the crowded matter in the last page, that it may have escaped the notice of many; which the printer's aggravating omission of its title from the Table of Contents makes more probable still. If any have passed it over let them read it and take its lesson to heart.

THE THEOSOPHICAL SOCIETY.

Important events in the Society's history occurred during the month of April. Among these were the selection of officers for the current year; the issue of a Charter to Signor Pasquale Menelao and associates, of Corfu, Greece, to regularly organize the IONIAN THEOSOPHICAL SOCIETY; and the foundation of the BOMBAY THEOSOPHICAL SOCIETY, which will be under a special charter and have jurisdiction over Theosophical affairs throughout the Bombay Presidency. Increasing demands upon the time of the executive officers of the Parent Society made the latter step necessary, and the effect will doubtless be most salutary. Another highly encouraging circumstance was the adhesion to the Parent Society of a considerable number of eminent Frenchmen, among them M. René Caillé, the engineer, associate of de Lesseps in building the Suez Canal, and President of the Paris Psychological Society; M. Camille Flammarion, the distinguished astronomer; M. Fauvety, the philosopher and author; M. Trémeschini; Eugène Nus, the well-known author; Charles de Rappard, founder of the journal *Licht, Mehr Licht*; Camille Chaigneau, the poet; Georges Cochet, the magnetist, and others. And now that the "Russian spy" scare about the Theosophists has blown over and we can afford a good-natured laugh with the detectives who at great cost "shadowed" us throughout India, their attention is invited to the names of our British Members of Council, among which is that of a nobleman whose rank as a man of science is very great, since he is one of the Council of the Royal Society of England, and President of the Astronomical Society. Such Englishmen are not commonly supposed to consort with Russian spies!

The next step to be taken by the Society is one of the most important possible. On the 6th instant, the President and Corresponding Secretary, accompanied by a Special Committee of the Bombay Society, will sail for Ceylon to inaugurate the long-contemplated Buddhist branch. Full particulars of the voyage will appear next month.

Following are the—

EXECUTIVE OFFICERS FOR 1880.

President:

COL. HENRY S. OLCOTT.

Vice-Presidents:

Rt. Rev. H. Sumangala (Buddhist High Priest)	*Ceylon.*
Baron Jules Denis du Potet	*France.*
Raja Shyama Shankar Roy	*Bengal.*
Rao Bahadur Gopalrao Hari Deshmukh	*Bombay.*
Pandit Adityaram Bhattacharya	*N.-W. Provinces.*
Major-Genl. Abner Doubleday	*U. S. America.*
C. C. Massey, Esq.	*England.*
The Hon. Alexandre Aksakof	*Russia.*
Signor Pasquale Menelao	*Corfu.*

Corresponding Secretary:

H. P. BLAVATSKY.

Assistants to the Corresponding Secretary:

Rustamji D. Sethna	*Sanskrit.*
Dinodar K. Mavalankar	*Marathi & English.*
Mme. E. Coulomb	*French & Italian.*
Panachand Anandji Parekh	*Hindi.*
Kallianji Narayanji	*Gujerathi.*
Narayan Lakshmanya Bhatkal	*Kanarese.*
K. Venkatrao Narasayya	*Telugu.*

JOINT RECORDING SECRETARIES:

William Q. Judge. | Khurseiji N. Seervai.

ASSISTANT RECORDING SECRETARY:

Sorabji Jamaspji Padshah.

TREASURER:

George Valentine Maynard.

LIBRARIANS:

August Gustam. | Sorabji Jamaspji Padshah.

The General Council.

Prof. Alexander Wilder, M.D.	*New York, U. S. A.*
J. H. D. Buck, Esq., M.D.	*Cincinnati, U. S. A.*
E. Wimbridge, Esq., G.R.I.B.A.	*New York, U. S. A.*
The Rt. Hon. the Lord Lindsay	*London, England.*
George Wyld, Esq., M.D. (Edin.)	*London, England.*
Monsieur Camille Flammarion	*Paris, France.*
Rev. Mohattiwatti Gunananda, (Buddhist Priest)	*Ceylon.*
Baron Odön von Vay	*Buda Pesth, Hun.*
Dr. Nicolas Count de Conemys	*Corfu.*
The Hon. N. A. Faleeve	*Odessa, Russia.*
Roberto B. Allen, Esq.	*Venezuela, S. A.*
David E. Dudley, Esq., M.D.	*Manila, P.M. Islands.*
Count de Nichichkevitch de Niehra	*Mauritius, Egypt.*
Lt.-Col. W. Gordon, Staff Corps	*Mozuffurpur, Bengal.*
Rao Bahadur Jananlan Sakharam Gadgil, B.A., LL.B.	*Baroda, Bombay.*
Babu Sishir Kumar Ghose	*Calcutta, Bengal.*
Babu Jwala Sahaie	*Gukerpore, Rajpat.*
Keshow Narsing Mavalankar, Esq.	*Bombay.*
Vinayek R. Patwardhan, B.A., LL.B.	*Bombay.*
Pandit Jaswant Roy Bhojpatra	*Multan, Punjab.*
Kavasji Merwanji Shroff, Esq.	*Bombay.*
Moolji Thackersey, Esq.	*Bombay.*
Pandit Mohanlal Vishnulal Pandea	*Nathdwara, Rajpat.*

Supreme Chief of the Theosophists of the Arya Samaj.

PANDIT DAYÁNAND SARASWATI, SWAMI.

[This is a distinct branch of the Theosophical Society and of the Arya Samaj of India. It is composed of Western and Eastern Theosophists who accept Swamiji Dayánand as their leader.]

THE BOMBAY THEOSOPHICAL SOCIETY,

OFFICERS AND COUNCIL—1880.

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During the year 1880 H. S. Olcott delivered two important lectures, which reflects, in my opinion, his changing attitude towards spiritualism, the first one being at Colombo, Ceylon, on the 15th of June and published in the Theosophist's August issue under the title *The Occult Sciences*. Here are just few excerpts concerning Adelma and the value of the Asiatic tradition.

Here I hold in my hand a specimen of quartz crystal, sent me from the Gastein Mountains in Europe by the Baroness Von Vay. Before Reichenbach's discovery of the Odic Force as he calls it this would have had no special interest to the geologist, beyond its being a curious example of imperfect crystallization. But now it has a definite value beyond this.

I gave the crystal into the hand of a lady, who is a natural clairvoyant, just after I had received it from Hungary. "I see," she said, "a large, handsome room in what appears to be a castle. Through an open window can be seen a park with smooth-broad walks, trimmed lawns, and trees. A noble-looking lady stands at a marble-topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistresses orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box." The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sender, of her residence, and of the box in which the crystal came to me. How? Can any of the self-conceited little people, who say smart little nothings about the absurdity of the Occult Sciences, answer?

It is time that we should try to discover the sources of modern ideas; and compare what, we think, we know of the laws of Nature with what the Asiatic people really did know, thousands of years before Europe was inhabited by our barbarian ancestors, or a European foot was set upon the American continent. The crucibles of science are heated red-hot and we are melting in them everything out of which we think we can get a fact. Suppose that, for a change, we approach the Eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew? This has been the policy of the Theosophical Society, and it has yielded valuable results already.

The second one was delivered at Simla on the 7th of October and published, at least as far I can realize, not before 1919 as Adyar Pamphlet 104 – *Spiritualism and Theosophy*.

Further Adelma'a publications and news from Vienna and Budapest

In meantime there appeared in *The Spiritualist* first translations from Adelma's books by Caroline Corner, the very first being (*The Spiritualist*, January 23, 1880, p. 46) *Visionen in wasserglasse:*

My spirit guides informed me that I had the gift of spirit sight without falling into a somnambulic state — this was clairvoyance. They said visions would appear in the following manner: — I must take a glass filled with clear water, and gaze steadily into it, and they would show me fluidic pictures, or phantom exhibitions therein. At the first trial I soon beheld some objects in the water: these resembled tiny bubbles and floating clouds. By-and-by a railroad, a dog, figures of men and women were developed. This was the beginning; then the water was disturbed, and the pictures glided off by the edge of the glass. I can only see in the evening when the light is dim, never by day, and must feel a strong inclination for the visions. I am invariably in my normal state, i. e., am fully conscious of what I see and hear. The wish or will of others that I should see some particular picture has no influence upon me.

Just a week later there appeared in the *Banner of Light* (January 31, 1880) *A Word from Countess Adelma Von Vay - In the course of a business and congratulatory letter which reaches us from her home in Gonobitz, Styria, this distinguished lady (who is herself the possessor of remarkable medial gifts,) informs us that: "Spiritualism is breaking its way at last in Austria, Hungary and Germany. When some fifteen years since we first openly acknowledged our experiences before the world, we had many hard criticisms to bear, but now it is no more so. Spiritualism has since that time grown up in this part of Europe, and the little seed is now a tree among whose branches many birds may sing their songs. In Germany, Profs. Zöllner, Hoffman, Ulrici, Fechner, have taken up the matter; in Austria Miss Lottie Fowler's visit to us and to my cousin, Count Gundukur Wurmbrand, did much good; Mr. Eglinton's visit to Bohemia and Dr. Slade's short stay at Vienna have also wrought a good work. Baron Hellenbach of Vienna writes deep philosophical books which speak well of the spiritual phenomena; he is a great admirer of Dr. Slade. The wish to have the phenomena is now alive everywhere."*

These good news were followed by further translations by Caroline Corner from the *Studien über die Geisterwelt* (*Studies from the Spirit-world*) in *The Spiritualist*: *How my writing mediumship began* (February 6, 1880, p. 46), *My mediumship* (February 20, 1880, pp. 90-91), *The power of exorcism* (February 27, 1880, pp. 104-106), and towards the end of the year *On "Doubles"* (*Medium and Daybreak*, September 3, 1880, p. 571), translated from the *Visionen*.

Some further news was then brought to public attention, some good and some bad.

Banner of Light, March 6, 1880: A Society of Spiritualists has recently been formed in Cracovia, under the name of *l'Harmonie philosophike*. It has elected as honorary members the Countess Wurmbrandt, the Baroness Adelma Vay, and the Countess Christine Millesko.

The Spiritualist, Maj 14, 1880: *Death of an Austrian Medium*. — "A. G." informs us that continental Spiritualists have just sustained a great loss in the death of Mr. Anton Prochàszka, Secretary to the Spiriter Forscher, at Budapest, of which association he was also one of the chief media. The nature of his mediumship, which comprised trance-speaking and writing, may best be judged of by a perusal of *Reformirende Blätter*, a monthly periodical, in which messages through the mediumship of the Baroness Von Vay frequently appear. The deceased not only allowed himself to be the channel for regular and frequent spirit-intercourse of a high order, but he notwithstanding his worldly vocation, found time for the fulfilment of his duties as secretary and correspondent of his association, as well as for the revision and publishing of his own and other medial writings, and without any pecuniary remuneration. Mr. Anton Prochàszka died on the 18th of April, in the midst of his work, to the great sorrow of his friends, more especially to those at Budàpest, among whom his departure from this sphere of action will be severely felt.

Banner of Light, August 7, 1880: REVIEW OF OUR FOREIGN MONTHLY SPIRITUALISTIC EXCHANGES - FRANCE - ... The Society proffers its thanks to Messrs. E. B., and others who have taken an active part in its researches. Mons. the Baron du Potet, now eighty-four years of age, is elected its honorary President. Among its honorary members I see the names of Messrs. Colby & Rich, Mme. Blavatsky, Col. Olcott, Prof. Zöllner, General Gonzales (of Mexico), the Countess Luocarro Vigo (of Messina), the Baron and Baroness Von Vay, the Baroness Guldenstubble, and-quite a number of others equally distinguished. ... A very entertaining letter on "Theosophism" follows the above. ... "Perhaps there are no four men upon the earth who exercise a greater moral influence over the thoughts of the people than the four authors, *orateurs féminines,* who have become celebrated for their eloquence and for the zeal and energy with which they push humanity in the route of progress

and to a moral awakening. Behold these spiritual queens, *reines de l'esprit,* these heroines of peace, apostles of charity: Emma Hardinge Britten, Cora L. V. Richmond, Adelina Von Vay, Helen-Blavatsky — four evangelists of a new era, priestesses of the light of the reform *spirituelle,* prophetesses by the grace of God, destined to re-kindle the sacred fire too long extinguished in the true temple of humanity, the human heart."

Towards the end of the year Professor Zoellner's *Transcendental Physics* was published, followed by Epes Sargent's *The Scientific Basis of Spiritualism*, and there appeared in the Banner of Light two articles by Professor Buchanan on *Why we are Christians* and *The misapprehension of Christian Spiritualism*. Beside that a new periodical, *Light*, substituted the *Spiritual Notes* as official Bnas' magazine, a new German periodical *Licht, Mehr Licht* was started in Paris, while *The Spiritualist* was struggling for survival, but looking forward with optimism, what was reported in the *Banner of Light* (December 11, 1880):

Timely Words.

Our London contemporary, *The Spiritualist*, says what we fully endorse, viz: that many of the dissensions in the spiritual movement seem to be dying out, partly because some of those who fostered them are receiving their just deserts, and partly from other causes. The prospect for the coming year is therefore hopeful. Strong individuality of character may be a blessing, or the reverse, according to the principles by which it is governed, and it would be well if the year 1881 brought in more mutual forbearance, less detraction, less aggression, and less introduction of personalities into public work, than have been witnessed during the greater part of 1880.

In April there appeared in the Medium and Daybreak two poems by Caroline Corner: *In the Sunbeams* and *Consolation*.

A PAGE FOR YOUTHFUL READERS.

IN THE SUNBEAMS.

They sat mid the golden sunbeams,
And told the old vows anew;
Sweet, sweet were these summer love-dreams,
Soft, sweet as the winds that blew.
Dream, Dream on with fancies free and wild;
He, the youthful artist—She, the poet-child.

While lingering thus in the sunbeams,
O'er the canvas his light touch sped,
And the tints that coloured their love-dreams,
Illumined the page she read.
Sing, Sing on bright songstress free and wild:
Happy, happy artist—lovely poet-child.

Then a cloud obscuring the sunbeams,
On the canvas a shade was cast:
Death's phantom crept into their love-dreams,
And stole the sweet maiden, alas!
Ah, weep no more, young artist; to your side
She comes, your poet-lover, now your Spirit-Bride.

March, 13th, 1881. CAROLINE CORNER.

CONSOLATION.

"Weeping may endure for a night, but joy cometh in the morning."
—PSALMS XXX. 5.

With my life so sorely weighted,
And my heart grown old with care,
The sorrows that pressed upon me
Were more than my youth could bear.
But where the shadows fall darkest,
A sweet angel-face appears,
Breathing a message of solace
To my soul so racked with fears:—

"Weep, weep, weep,
O'er the battle of triumphs won;
And those tears shall be,
A symbol to thee,
Of the pearls of great price to come.

"Reap, reap, reap,
The fruit of the seed that is sown;
And the harvest will be
An emblem to thee
Of the worth of the life-task done.

"Sleep, sleep, sleep,
Heart-sick, sorrow-worn child of earth;
And your spirit shall rise
In yonder bright skies,
And angels will hail a new birth."

April 22, 1881. CAROLINE CORNER.

In that same month the *Psychische Studien* (April 1881, pp. 160~167) published the report *Der Rechenschafts-Bericht des Vereins „Spiriter Forscher in Budapest" für das Jahr 1880* (*The report of the association "Spiriter researchers in Budapest" for the year 1880*) with extensive comments.

The report said that the Continent is flooded by reports on spiritualism and that scientists try to overthrow or to prove the existence of its phenomena. The spiritualists from Roman countries and Hungary try to explore the moral aspect of messages received through mediums, that being purely philosophical work. They are directed towards practical work also, helping people in need. On the contrary, the spiritualist from America and England put more stress on physical manifestations and have offensive stance towards messages received. The Society tries to stay out of this conflict and its members feel as a duty to abstain from public performance.

The Editor of the *Psychische Studien*, Constantin Wittig, says in his extensive comments, that this kind of spiritualism was acknowledged and refuted in the past by German Philosophers. The members of the Budapest Society should strive to convince scientists that they are really dealing with higher intelligences. The researches of German scientists and philosophers speak that the information received through messages is baseless. To prove it, more weighed proves and more experimental approach would be needed. Therefore, a common language can be obtained only when more experimental method will be introduced at Budapest.

The publication of excerpts from the Budapest Society's Annual Report and Wittig's comments provoked reaction from the part of Dr. Adolf Grünhut, the actual president of the Society, which was published in July issue of the *Psychische Studien* (pp. 308~314) under the title *Freundliche Erwiederung des Vereins „Spiriter forscher" in Budapest* (*Friendly response from the association "Spiriter researchers" in Budapest*).

Dr. Grünhut says, in short, that they understand the critic from the Wittig's point of view but that they have to anyway, express their disagreement with the offensive tone of the comments. Beside that the Report wasn't intended for publication but just as information for trusted brothers in spiritualism.

He tries to prove, that they aren't against experimental spiritualism as the Report itself says that they vividly follow the experiments in this field, hoping that they will prove the existence of intelligences behind the phenomena, so they actually don't want to make any comparisons between spiritualists and spiritists.

Again, he says that they were lucky to have four or five mediums who were delivering messages, and who were checked over and over again. They don't want to argue upon the doctrine of reincarnation, but they cannot agree with the view that this doctrine is illogical.

Finally, he says that they not consider themselves as enemies but as friends in a battle against mutual enemy, the materialism, and for the mutual goal, the truth.

In both, in Wittig's comments, as well as Grünhut's reaction there is an exchange of the views concerning the editor of the magazine *Licht, Mehr Licht*, Mr. Rappard, and his more violent way of defending certain views. Anyhow, the fact is that Adelma found in this magazine an

open door for the publication of her articles (but unfortunately this magazine is not yet available online, as there are not *Der Sprechsaal* (founded in 1881) and the *Spiritistische Blätter* (founded in 1883), both by Mr. Cyriax, which were more willing to publish her views as well.

Although this year was quite promising for the realization of Adelma's ideas, she has to face, on the other hand, the passing away of two of her dear friends, Mr. Leon Favre and Dr. Franz Hoffmann.

c) Am Morgen des 10 April cr. ist unser geschätzter Mitarbeiter, Herr General-Consul *Léon Favre* (*Clavairoz*), Bruder des berühmten Juristen *Jules Favre*, zu Paris im 76. Lebensjahre verschieden. 1848 war er französischer Consul in Genua; 1850, in der Zeit der Reaction, wurde er nach Bolivia, dann nach Mexico, Tampico und zuletzt nach Corfu versetzt. 1870 kehrte er nach Frankreich zurück und stellte sich der Regierung der National-Vertheidigung zur Verfügung. 1871 wurde er Consul zu Triest, von wo er nach Paris in den Ruhestand zurükkehrte. Im 72. Lebensjahre starb ihm seine Frau. Er war ein fest überzeugter Spiritualist, wie seine von uns in früheren Jahrgängen gebrachten interessanten Artikel bekunden. Wir ehren sein Andenken!

Am 22. October früh um halb 9 Uhr verschied zu Würzburg nach längerem, schweren (asthmatischen) Leiden sanft und ruhig unser langjähriger Correspondenzfreund und treuer Mitarbeiter von Anbeginn unseres Journals:

Herr Hofrath
Dr. phil. Franz Hoffmann,

ord. Prof. der Philosophie, Ritter des Michaelordens I. Classe und auswärtiges Mitglied der Akademie der Wissenschaften in München.

Geboren den 19. Januar 1804 zu Aschaffenburg, sollte er sein im August-Hefte der „Psych. Studien" S. 355 angedeutetes 50jähriges Doctor-Jubiläum im Jahre 1882 nicht mehr erleben. Dieser Feier wünschte er den 8. Band seiner „Philosophischen Schriften" entgegenzubringen, in dessen Druckvorbereitung er begriffen war. Hoffentlich wird derselbe aus seinem Nachlass erscheinen. Sein letztes Schreiben an unsere Redaction Ende September cr. war trotz unserer beiderseitigen Meinungsdifferenz über *Davis* ein durchweg versöhnliches. „*Davis* muss von Neuem studirt werden", lauteten seine letzten Worte an uns. Wir verlieren in ihm einen treuen Mitarbeiter in der spiritualistischen Philosophie auf dieser Erde — aber hat Er denn nicht für seinen Theil genug gearbeitet?

Friede und ewige Glückseligkeit seinem unsterblichen Geiste!

Adelma and Caroline



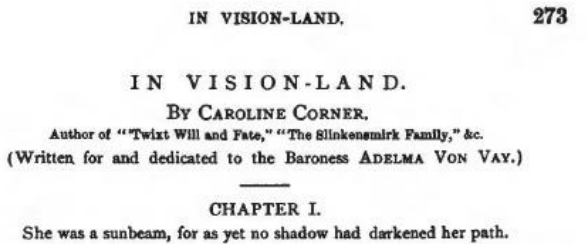


Although many important things were going on at the beginning of the 1880-ies I will dedicate this last part of my presentation just to the fruitful relationship between Adelma von Vay and Caroline Corner that produced some beautiful publications and an important public impact, what we will see further on.

Started at the Reception at the premises of the British National Association of Spiritualists in 1877 this relationship was apparently developing during subsequent years and finally grew more intimated in the summer 1881, when Caroline was invited by Adelma to spent a great deal of summer at her home in Gonobitz.

The *Medium and Daybreak* (July 8, 1881, p. 423) reported that: "*Miss Caroline Corner is at present on a visit to Baroness Adelma von Vay, in Austria. She will return to London by the end of the month in time for her annual Autumn sojourn to Yorkshire. Miss Corner is enjoying her visit very much. Her hostess is a celebrated medium, and has written a number of profound books.*"

The first fruit of their collaboration came out in December and was reported by the *Banner of Light* (December 24, 1881): *The Psychological Review* ... The last thirty-eight pages of the *Review* contain what may be taken as a Christmas story, of considerable interest withal: "In Visio-Land," by Caroline Corner, written for and dedicated to the Baroness Adelma von Vay.



IN VISION-LAND. 273

IN VISION-LAND.

By Caroline Corner,

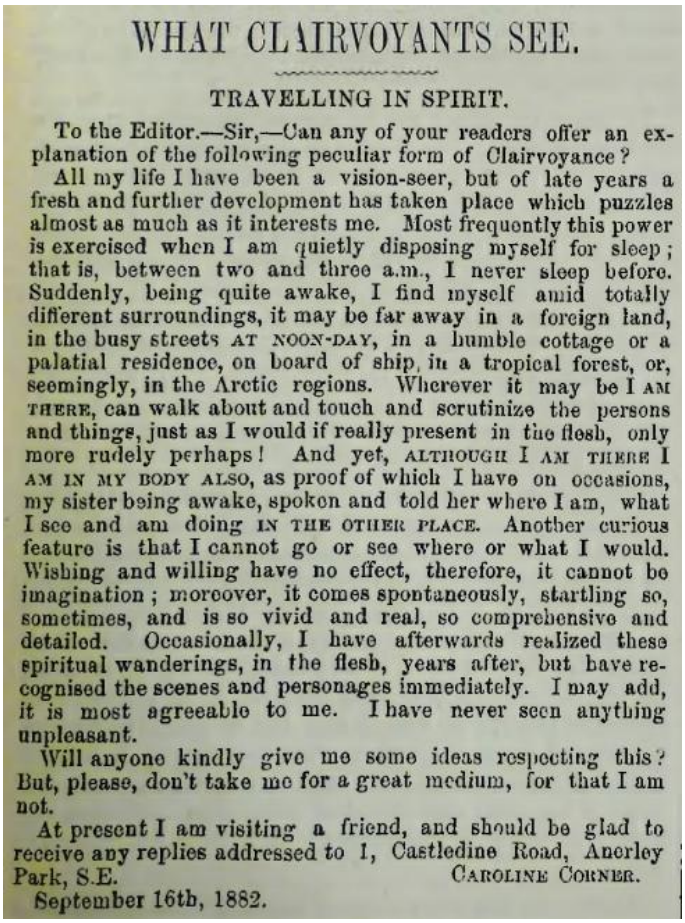
Author of "Twixt Will and Fate," "The Slinkensmirk Family," &c.

(Written for and dedicated to the Baroness Adelma Von Vay.)

CHAPTER I.

She was a sunbeam, for as yet no shadow had darkened her path.

It seems that what was Caroline most impressed by and wasn't able to really satisfactorily profess herself was the ability of clairvoyance. She wrote an article for the *Medium and Daybreak* (August 18, 1882, pp. 518-519) under the title *Clairvoyance*, in which she described her and her sister Nina's visit to Miss Lottie Fowler, the experiences with the visions in glass of water which she had during her stay at Adelma's home and her own experiments with this ability. In trying to get an answer to her perplexities she wrote another let's say inquiry in the *Medium and Daybreak* (September 22, 1882, p. 601):



WHAT CLAIRVOYANTS SEE.

TRAVELLING IN SPIRIT.

To the Editor.—Sir,—Can any of your readers offer an explanation of the following peculiar form of Clairvoyance?

All my life I have been a vision-seer, but of late years a fresh and further development has taken place which puzzles almost as much as it interests me. Most frequently this power is exercised when I am quietly disposing myself for sleep; that is, between two and three a.m., I never sleep before. Suddenly, being quite awake, I find myself amid totally different surroundings, it may be far away in a foreign land, in the busy streets AT NOON-DAY, in a humble cottage or a palatial residence, on board of ship, in a tropical forest, or, seemingly, in the Arctic regions. Wherever it may be I AM THERE, can walk about and touch and scrutinize the persons and things, just as I would if really present in the flesh, only more rudely perhaps! And yet, ALTHOUGH I AM THERE I AM IN MY BODY ALSO, as proof of which I have on occasions, my sister being awake, spoken and told her where I am, what I see and am doing IN THE OTHER PLACE. Another curious feature is that I cannot go or see where or what I would. Wishing and willing have no effect, therefore, it cannot be imagination; moreover, it comes spontaneously, startling so, sometimes, and is so vivid and real, so comprehensive and detailed. Occasionally, I have afterwards realized these spiritual wanderings, in the flesh, years after, but have recognised the scenes and personages immediately. I may add, it is most agreeable to me. I have never seen anything unpleasant.

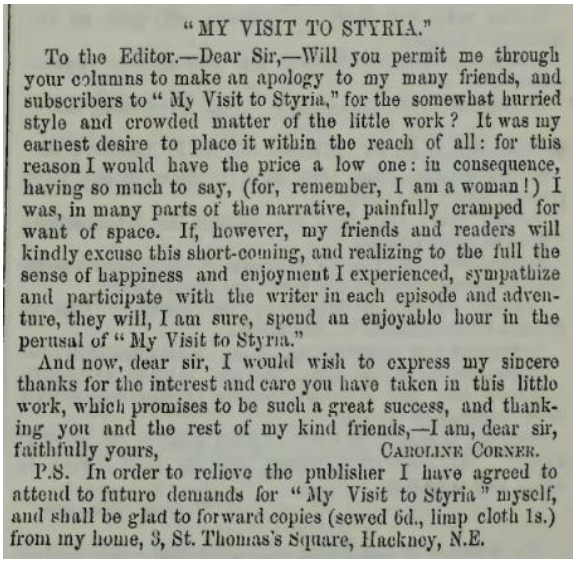
Will anyone kindly give me some ideas respecting this? But, please, don't take me for a great medium, for that I am not.

At present I am visiting a friend, and should be glad to receive any replies addressed to 1, Castledine Road, Anerley Park, S.E. CAROLINE CORNER.

September 16th, 1882.

While she was waiting to get some response, the *Medium and Daybreak* (October 13, 1882, p. 648) reported: "*In an article on Miss Lottie Fowler's clairvoyance, a few weeks ago, Miss Caroline Corner alluded to her visit to the Baroness Adelma Von Vay, in the Austrian Empire. Miss Corner has thrown the narrative of her tour into a lecture, which having been repeatedly delivered, her friends are coming forward to publish it in book form by subscription. We understand that Miss Corner has assented to this arrangement, and that the work will be published shortly under the title of* My Visit to South Styria."

Just a month later the booklet was published and announced in the *Medium and Daybreak* (November 17, 1882, p. 731) by Caroline herself:



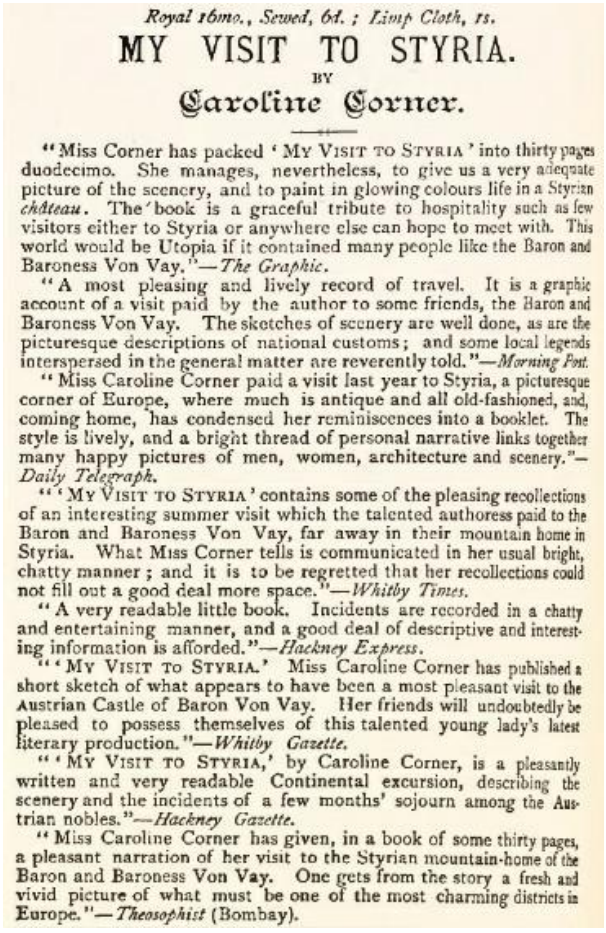
"MY VISIT TO STYRIA."

To the Editor.—Dear Sir,—Will you permit me through your columns to make an apology to my many friends, and subscribers to "My Visit to Styria," for the somewhat hurried style and crowded matter of the little work? It was my earnest desire to place it within the reach of all: for this reason I would have the price a low one: in consequence, having so much to say, (for, remember, I am a woman!) I was, in many parts of the narrative, painfully cramped for want of space. If, however, my friends and readers will kindly excuse this short-coming, and realizing to the full the sense of happiness and enjoyment I experienced, sympathize and participate with the writer in each episode and adventure, they will, I am sure, spend an enjoyable hour in the perusal of "My Visit to Styria."

And now, dear sir, I would wish to express my sincere thanks for the interest and care you have taken in this little work, which promises to be such a great success, and thanking you and the rest of my kind friends,—I am, dear sir, faithfully yours, CAROLINE CORNER.

P.S. In order to relieve the publisher I have agreed to attend to future demands for "My Visit to Styria" myself, and shall be glad to forward copies (sewed 6d., limp cloth 1s.) from my home, 3, St. Thomas's Square, Hackney, N.E.

It is somehow strange how this little booklet was well received by public at large and that it received so many appreciating comments in spiritualist magazines and daily newspapers.



Royal 16mo., Sewed, 6d.; Limp Cloth, 1s.

MY VISIT TO STYRIA.

BY

Caroline Corner.

"Miss Corner has packed 'MY VISIT TO STYRIA' into thirty pages duodecimo. She manages, nevertheless, to give us a very adequate picture of the scenery, and to paint in glowing colours life in a Styrian *château*. The book is a graceful tribute to hospitality such as few visitors either to Styria or anywhere else can hope to meet with. This world would be Utopia if it contained many people like the Baron and Baroness Von Vay."—*The Graphic.*

"A most pleasing and lively record of travel. It is a graphic account of a visit paid by the author to some friends, the Baron and Baroness Von Vay. The sketches of scenery are well done, as are the picturesque descriptions of national customs; and some local legends interspersed in the general matter are reverently told."—*Morning Post.*

"Miss Caroline Corner paid a visit last year to Styria, a picturesque corner of Europe, where much is antique and all old-fashioned, and, coming home, has condensed her reminiscences into a booklet. The style is lively, and a bright thread of personal narrative links together many happy pictures of men, women, architecture and scenery."—*Daily Telegraph.*

"'MY VISIT TO STYRIA' contains some of the pleasing recollections of an interesting summer visit which the talented authoress paid to the Baron and Baroness Von Vay, far away in their mountain home in Styria. What Miss Corner tells is communicated in her usual bright, chatty manner; and it is to be regretted that her recollections could not fill out a good deal more space."—*Whitby Times.*

"A very readable little book. Incidents are recorded in a chatty and entertaining manner, and a good deal of descriptive and interesting information is afforded."—*Hackney Express.*

"'MY VISIT TO STYRIA.' Miss Caroline Corner has published a short sketch of what appears to have been a most pleasant visit to the Austrian Castle of Baron Von Vay. Her friends will undoubtedly be pleased to possess themselves of this talented young lady's latest literary production."—*Whitby Gazette.*

"'MY VISIT TO STYRIA,' by Caroline Corner, is a pleasantly written and very readable Continental excursion, describing the scenery and the incidents of a few months' sojourn among the Austrian nobles."—*Hackney Gazette.*

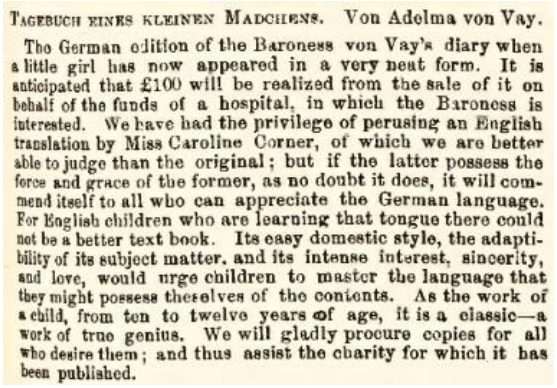
"Miss Caroline Corner has given, in a book of some thirty pages, a pleasant narration of her visit to the Styrian mountain-home of the Baron and Baroness Von Vay. One gets from the story a fresh and vivid picture of what must be one of the most charming districts in Europe."—*Theosophist* (Bombay).

The Theosophist, March 1883: REVIEWS - MY VISIT TO STYRIA - Miss CAROLINE CORNER of London has given in a booklet of some thirty pages a pleasant narration of her visit, last summer to the Styrian Mountain-home of the Baron and Baroness Vay de Vaya, both old members, and the former a Councillor of the Theosophical Society. One gets from the story a fresh and vivid picture of what must be one of the most charming districts, in Europe. At the same time the details of home-life in the residence of her host and hostess present us with ampler proof, if such were needed, that joy and peace sit by the hearth where life is consecrated to works of beneficence, and the chief pleasure is infilling each day with good deeds and kind words. The Baroness Adelma Von Vay is known throughout Europe and America as a psychometer and crystal reader of great endowment, a mesmeric healer of the sick poor, and a clever writer (in the German language) upon psychological subjects. Her family, as well as the Baron's, is one of very aristocratic relationships, but she has everywhere the reputation of being the incarnation of benevolent and unassuming kindness. Her portrait in our album has quite prepared us to accept as literal Miss Corner's description of her face and character – "a beautiful and charming woman - with a countenance bearing with benevolence, cheerfulness, and intelligence ... a veritable humanitarian, comforting the afflicted and distressed. The peasant population maintain an implacable faith in her power to alleviate pain. From far and near, they bring their sick for her tender ministration ... It was touching to see this beautiful, high-born lady tending some poor unfortunate creature, bent and racked with pain ... The Baroness's bright face is ever a welcome sight in all the homestead of the poorest and lowliest in the district, and many lips breath blessings upon her for her goodness and charity." Thanks, Miss Corner, for enabling us to hold up before her Asiatic brothers in Theosophy so sweet a portrait of this tender sister of humanity.

Caroline then sent to the Editor of the *Medium and Daybreak* a short report of her repeated visit to Adelma with the translation of an article previously published in the *Licht, mehr Licht*, who promptly republished it under the title *The three misers* (June 1, 1883, p. 342):

Miss Caroline Corner has again found herself in Styria, the guest of her kind friends, the Baron and Baroness von Vay. She says: — "It was indeed like being uplifted into heaven, after the gloom of dingy old London. How I wish, though, I could have all my friends with us here! ... This morning I have translated a pretty little story of the Baroness' from 'Licht, mehr Licht,' and send it to you for the MEDIUM, if you like to have it. The Baroness's writing has a peculiar charm in its being so true to nature — each sentence is felt and understood by all, and is so full of those little subtleties that make us all akin."

The next day there appeared in the Banner of Light (June 2, 1883) an announcement that: "*The Baroness Adelma von Vay is soon to publish a new book with the title,* "A Young Girl's Diary" *the proceeds from the sale of the first thousand of which are, to be given toward the erection of a hospital.*"



TAGEBUCH EINES KLEINEN MADCHENS. Von Adelma von Vay.

The German edition of the Baroness von Vay's diary when a little girl has now appeared in a very neat form. It is anticipated that £100 will be realized from the sale of it on behalf of the funds of a hospital, in which the Baroness is interested. We have had the privilege of perusing an English translation by Miss Caroline Corner, of which we are better able to judge than the original; but if the latter possess the force and grace of the former, as no doubt it does, it will commend itself to all who can appreciate the German language. For English children who are learning that tongue there could not be a better text book. Its easy domestic style, the adaptibility of its subject matter, and its intense interest, sincerity, and love, would urge children to master the language that they might possess themselves of the contents. As the work of a child, from ten to twelve years of age, it is a classic—a work of true genius. We will gladly procure copies for all who desire them; and thus assist the charity for which it has been published.

This was followed by the announcement in *Medium and Daybreak* (August 17, 1883, p. 521) that the booklet is already in circulation (see above).

But what followed was a veritable social campaign. Namely, there appeared in almost every issue of the periodical a combination of four different enterprises: 1. Call for subscriptions to support the publication of a new book (*Rhineland*), addressed mainly to the women and men of influence, which will be used also for (2.) charitable action in support of depraved children of the London's East End; (3.): short stories that aims to raise social awareness; and (4.): articles that brings views on some important issues with the goal to put them into a different perspective. So, let us present it through the next issues of *Medium and Daybreak*.

It started on October 19 with quite a modest promotion of an idea:

A FRIENDLY ACT ON BEHALF OF FRIENDLESS CHILDREN.

To the Editor.—Sir,—Will you kindly allow me space in your journal for the following communication?

"My Visit to Styria" having proved such a success, has put an idea into my head which I should like to carry out, if only some kind friends will assist me. It is this. To publish another little volume of my visit to Rhineland, the proceeds (when expenses are cleared) to go towards giving a number of the poorest little Arabs of the East End of London a treat at Christmas,—that is, a good tea with lots of jam and plum-cake, "sugar and spice and all things nice," some good fun in the way of Blind Man's Buff, etc., and a Christmas tree, with prizes of useful articles of warm clothing. I would make a pilgrimage through Whitechapel, and pick out all the most pitable little objects I could find.

First then let me ask my many friends, and indeed all benevolent people, to lend aid in sending in subscriptions for the book (if only one copy) as in the case of my beloved friend, the Baroness Adelma Von Vay, and her "Tagebuch" for the Red Cross Hospital. There are plenty of people who profess much for me, let them prove a little of their esteem and regard by helping me with my novel plan! Afterwards I must beg the services of one or two ladies to get together the things we shall require. CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

And followed on October 26 with Caroline's translation of Adelma's short story *The price of love*:

"*... The face of the angel beamed with gladness. "Well done! Now hast thou learnt to say: Gods will be done. But, see! Look closely! Thou art in the sphere of selfishness, where each is for himself, enjoying life alone. 'Tis but a myth: true enjoyment they do not know, for THEY CANNOT FEEL FOR OTHERS. Search the flowers there blooming: each holds a worm within which in time will devour its life — its loveliness. So with selfish men. Observe the leaves and blossoms: beautiful from afar — NO PREFUME DO THEY GIVE. The birds — they sing to amuse themselves, THERE IS NO FEELING IN THEIR SONG. Everything is beautiful from without, but WITHIN THERE IS NO SOUL, hence, no satisfaction...*"

On November 9 the campaign became more intense:

AN APPEAL ON BEHALF OF STARVING CHILDREN.

"Even as much as ye have done it unto the least of these little ones, ye have done it unto Me."

May I endeavour to enlist the sympathies and support of the readers of the MEDIUM, in a cause I have so deeply at heart:—to give warmth and happiness to some of our poorest, most pitiable "little ones," whose existence is dragged out wofully in the dismal back streets of East London. Any one who takes a walk through the slums of our great city, must experience many a pang at sight of the number of pinched little faces, whose only knowledge of life is hardship and misery; and, if that person possess a soul (as does each of those poor children), it must yearn to take and care for them—poor little wan creatures who should be bright and cheering as the sunbeams,—and seek to give them some sweeter, higher notion of life than that of their daily experience.

Were I rich, what I would do for them! But as it is, I can only follow the example of my estimable friend the Baroness Adelma Von Vay, who, whilst I was with her in Styria last summer, published by subscription her Diary when a child ("Tagebuch eines kleinen Madchens"), for the founding of a branch hospital of the Red Cross at Gonobitz, Styria, and thereby realized upwards of £60 (net) towards that good object.

Encouraged by such success, the Baroness and I deemed it well to try something of the sort for the London poor, consequently immediately upon my return from Styria, I set about putting in order notes of my visit to the cousins of the Baroness Adelma, the (late) Prince and Princess of Sayn-Wittgenstein, at their charming summer residence on the Rhine, which, under the title of "RHINELAND," I purpose to publish for the benefit of this true charity.

The price will be 1s. 6d. and 2s. 6d. per copy, postage twopence. If each person who reads this would subscribe for but one copy, or forward even a still smaller contribution—everybody can afford a few pence—much might be done towards lightening the load of many a prematurely-burdened child's heart, and instead, bringing sunshine and warmth and happiness into their hard pleasureless lives, this forthcoming joyous Christmas tide.

I could not actually beg, even for so deserving a cause, but I can and do ask and entreat everybody to help by subscribing towards the book-fund, for if we can dispose of say 450 copies at 2s. 6d. or 600 at 1s. 6d. that would suffice to cover expenses, and leave a not insignificant sum for the charity. All who have hearts to feel for, souls to sympathize with, the hard lot of these "little ones," I invite to WORK WITH ME: and their reward will be no mean one, if only in the thought of having for a time helped to bring summer and sunshine into a few young lives, prematurely nipped by the frost of want and cruelty.

Contributions of useful articles of children's warm clothing—knitted socks, crotchetted petticoats and wraps, or cast-off garments—anything to keep out the damp and cold, would be, also, most acceptable.

Postal orders may be addressed to me at my home address below, and gifts of clothing and necessaries for the tea and treat generally may be forwarded by parcels post, or rail to the same address. All I ask is HELP: I will work my hardest.

Yours, in the cause of our suffering small humanity,

CAROLINE CORNER.

3, St. Thomas's Square, Hackney, N.E.

A COLUMN FOR THE YOUNG.

THE HOUR BEFORE DAWN.

A PICTURE OF WORK-LIFE AT THE EAST END.

By Caroline Corner, Author of "Twixt Will and Fate," "The Sisters: A Family," "My Visit to Styria," &c., &c.

CHAPTER I.

One raw November day, a young girl was to be seen wending her solitary way through the dreary back streets of East London. Most of the shops in the neighbourhood were already open, although as yet it was early morning, and the gas lamps still flared red and terrible through the yellow-green fog. As she went on, this child—for she was but a child, slim and overgrown,—she drew the scant shawl more closely around her shivering form, then planted her foot with firmness such as one would not have expected in one so young, so pinched, so slight. She knew the way: apparently she was quite familiar with those narrow thoroughfares and dingy back streets; equally so was she with the many difficulties that came to obstruct her way. Those stalls with their smoking hot drinks and their appetising fumes of baked potatoes were all old friends of her's; they ofttimes helped her on her way, and she would walk as close as she could to steal some warmth from their cheering bright little fires. Besides, there were occasions when she would indulge in one of those cups of coffee or a baked potato; but these were rare, and only when she felt nature must give in without support, for she was very poor.

Most of her hard earnings went to supply the wants of one—the only one she had on earth to love her and to love. To see this one—her mother—well, strong and well again, was her brightest dream of heaven: to be able to supply fit nourish-

November 16:

MISS CAROLINE CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—Will you kindly allow me to acknowledge, with best thanks, subscriptions towards my book-fund from the following ladies and gentlemen?—

Baroness Adelma Von Vay.	Mrs. Gunyon.
Captain James.	Signor Damiani.
Mrs. Rogers (Kensingtn.Pk.Gs.)	H. Hogan, Esq.
H. Wedgwood, Esq.	Mrs. Hardinge-Britten.
Sir Wm. Topham, Bart.	J. F. Collingwood, Esq.
Edwin Dottridge, Esq.	Miss Arundale.
Miss F. Theobald.	Dr. Wyld.
T. Dowsing, Esq.	Mrs. Tyndall.
Mrs. Popham.	Signor Piporno.
Mrs. Nichols.	J. Bowring Sloman, Esq.

I trust next week I may have another good list to acknowledge. The book, "Rhineland," is already in the press, and, judging from the success which attended its smaller forerunner, "My Visit to Styria," I have no reason to fear its failing to give great satisfaction. I only hope it may do some benevolent good besides. CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

[We have received a donation of 10s. from Mrs. Raeburn, Edinburgh, towards this charity.—ED. M.]

RHINELAND: LEGENDS, MUSINGS, AND RECOLLECTIONS,
By the same Author, will shortly be ready, price 1s. 6d.
Orders payable to
Caroline Corner, 3, St. Thomas's Sq., Hackney, London, N.E.

A COLUMN FOR THE YOUNG.

THE HOUR BEFORE DAWN.

A PICTURE OF WORK-LIFE AT THE EAST END.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Blinkensmirk Family," "My Visit to Styria," &c., &c.

CHAPTER II.

Meanwhile, by sense of touch, aided by custom, for it was pitch dark, our little heroine had found her way into the thoroughfare without. The atmosphere was foggy and dense, and the sudden change from the close apartment brought on a terrible fit of coughing. She was compelled to pause awhile; her chest was so fearfully racked. But this was reckoned as nought. In the height of such suffering a smile lit up her features, because there was a beacon ahead that beamed again brightly and cheerily for the future; and physical suffering is nought compared with that which racks our finer organism.

She turned into the street, and after this brief detention went on, keeping a sharp look out on either side, and drawing a mental comparison as to quality and cheapness of the goods offered for sale.

By-and-bye she stopped in front of one of the vendors of butcher's meat, and, after making a careful selection, a bargain was struck, the purchase secured, and on she wended her way. At the corner of the street something else tempted her to pause and make another purchase, and again another, a bit further on, so that at last the little gold coin had to be broken into. She received the change with a deep sigh. But when she remembered the pains it was to relieve, the aching limbs it was to strengthen and warm, the regret was exchanged for a great gladness of heart, that re-acted on her footsteps, and made her progress along the dirty, slippery pavements doubly rapid, doubly sweet.

In due course she gained a low, underground doorway, reached by some half-dozen broken stone steps. This door opened into a damp, musty-smelling passage, so dark that her only warning of what was to come was the familiar stumble over the stairs. Mounting these stairs—a task that to one unaccustomed would have been no easy one, for what with age and rough usage they were in the last stage of decay,—she went on, passing many a lodging of uninviting order, until panting with exertion, she reached her own home.

November 23:

MISS CAROLINE CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—This week I have to thankfully acknowledge subscriptions to my book-fund for the charity, from the following ladies and gentlemen:—

Rt. Hon. H. Fawcett, M.P.	J. Bland, Esq.
John Holms, Esq., M.P.	Gustav Schack-Sommer, Esq., Ph.D.
Mrs. Michell.	
S. E. M.	Miss Dowsing.
J. Walhouse, Esq.	Mrs. Parkinson.
Wm. Jackson, Esq.	Miss Temple.

Besides, I have to thank those ladies who are kindly working with me, and those who have as yet not responded to the circular would earnestly request to do so without loss of time, that we may organise according to our means. It is my wish to entertain as many little guests as possible—100 or 150, or more, and besides giving them a good tea and a happy evening with their Christmas tree, etc., present each boy and girl with a few useful articles of warm clothing, and a bright new penny in commemoration of this one little oasis in the desert of their dreary young lives. What are most needed in the way of gifts are the following: new or cast-off garments, boys' particularly; a Christmas-tree from any friend in the country, plenty of cheap toys to dress it; lots of cake, buns, tarts, etc.; the tea will be generously supplied by the "Li-quor Tea Company." Any kind-hearted people whose business lies in any of these lines, would, I am sure, undertake to contribute something to so good a cause. Let each who reads this think what he or she can do. Those who have little ones, no doubt have old garments that may be renovated for this purpose: it would be a sorry article, indeed, that would come amiss to these half-clothed, pinched little creatures. Whereas, those who have no little ones probably are better able to afford donations and support. I should be happy to hear from all.

Many letters full of kind cheering encouragement have reached me from all classes of society, and I have great hopes of my truly benevolent project proving a success. It is time we Spiritualists did arouse ourselves to works of charity. As one of my correspondents says: "Why should the churches and chapels have it all to themselves?" Let us show the world that though we are Spiritualists we are rich in human sympathy for all mankind. CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

A PLEA FOR MISS CORNER'S LITTLE WAIFS.

Oh! who will help this noble scheme?
Who will the tender lambs redeem?
Oh! who will try to lighten woe?
Who real sympathy will show?

Who, from the overflowing cup,
Will let the little "homeless" sup?
Who, that receiveth daily bread,
Will see the little orphan fed?

Who will brighten little faces?
Who will fill up vacant places?
Who will cover shoeless feet?
Who these little waifs will greet?

Who, that sleep on beds of ease,
Will remember such as these?
The hungry feed? The naked dress?
The sick will visit, aid and bless?

Would ye seeds of kindness sow?
Would ye like true bliss to know?
Then dry ye up the lone one's tear,
With help the broken-hearted cheer!

Macclesfield. E. WOOLLAM.

A COLUMN FOR THE YOUNG.

THE HOUR BEFORE DAWN.

A PICTURE OF WORK-LIFE AT THE EAST END.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Blinkensmirk Family," "My Visit to Styria," &c., &c.

CHAPTER II. (Continued.)

Up to this time, she had not dreamed of giving in. The tremor, that possessed her at the glare of the policeman's lantern, had effected this sudden alteration. She could hold out no longer. Her limbs were failing to support her. She must sit down. Fortunately, a safe resort was at hand. Only a few steps, and at the end of those railings she might find a resting place. Even this short distance, she had to cling to the rails for support. But she reached it, and sank wearily, exhausted, on the cold stone step.

November 30:

MISS CAROLINE CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—This week I send you a third list of kind-hearted people who have responded to my appeal on behalf of our half-starved little ones, by subscriptions to my book. To all I would tender my warmest thanks, and to others I would say, "Do likewise": but only so far as your means permit.

Countess Waldeck.	Countess Wurmbrand.
Alderman Peckot, J.P.	Wm. Crookes, Esq., F.R.S.
R. Huskisson, Esq.	Miss E. L. Lowe.
Mrs. Mackinnon.	Edward Holt, Esq.
Mrs. Earle Bird.	Mrs. Wharmby.
Oscar Murray, Esq.	C. C. Massey, Esq.
Mrs. Stone.	Miss Lottie Fowler.
J. H. Turner, Esq.	C. S.
Mrs. Robertson.	Mrs. Whitby.
Chas. Delolme, Esq.	Alex. Porteous, Esq.
Mrs. Skilton.	G. P. Allan, Esq.
R. Fitton, Esq.	Wm. Stocken, Esq.

I am busy correcting proofs of "RHINELAND," and trust to have it out before Christmas. It is the best little work on the subject published. (I don't generally blow my own trumpet. It is, REALLY.) Every iota of interest I have rummaged out from all the old legends of the "Rhingau," I could find. To all who contemplate a tour "up the Rhine" in the summer, I would say, "Take this little volume with you. It will enhance your pleasure ten-fold." Those who have been, and cherish a lingering love for that idyllic land, will have their memories vividly refreshed by its perusal; while those who have not been, nor are likely to go, will be carried away in spirit by the luring temptations I offer! Everybody who reads will be interested and amused, of that I am sure.

Now, respecting my little work of charity. Some persons have patronizingly spoken of "mistaken kindness," "indiscriminate charity," "indiscreet alms-giving," etc., as if I were a goose! Though I have a heart to compassionate these "wee things," I am not QUITE devoid of judgment and common-sense. Moreover, this reminds me of something good old Mr. S. C. Hall said to me, when I was visiting at his house on his 77th birthday, six years ago:—

"If a beggar plead for a penny, and your heart open to give—GIVE, rather than shut it up and wait to calculate and consider, WHILE THE BEGGAR HUNGERS FOR A CRUST OF BREAD. Remember these words of an old man, my dear young lady, throughout the many years of your life that are to come."

Yes, I have remembered, and shall ever remember them. And now I would thank the same "good old man" for the beautiful verses he has sent me as apropos to my little labour of love. A noble heart it is, that in old age can enter into the sunshine and shadows of the young! CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

[We have pleasure in acknowledging receipt of 1s., from Mr. W. Powell, towards Miss Corner's charitable work.—Ed. M.]

CHILDREN-VOICES.

'Tis sweet to hear the little children-voices
Out-burst in merry laughter, as they play:
The heart is cheered: the very Soul rejoices:
'Tis sunlit morning of auspicious day.

These are the little ones the Master loves:
God bless them, be their earth-life long or brief!
Playful, yet pure and innocent as doves!
They see no shadow of a coming grief.

Be merry, dears: to laugh is to bring health:
Such as no gloom can touch, no cloud o'ercast:
Be glad and gay, heart-laden with true wealth:
Joys that are joys in childhood long may last!

God bless you children: bless your simple ways:
God free your lives from earthly soil and dross:
God keep you pure as now, to length of days:
God give the Crown, yet teach to bear the Cross.

In Kensington Gardens: S. C. HALL.
July 1st, 1882.

A COLUMN FOR THE YOUNG.

THE HOUR BEFORE DAWN.

A PICTURE OF WORK-LIFE AT THE EAST END.

By CAROLINE CORNER, Author of "Twixt Will and Fate," "The Blinkensmirk Family," "My Visit to Styria," &c., &c.

CHAPTER III.

In the still cold chamber of the East End lodging-house, the last gleam of the embers was gone out; the rushlight burnt low and sickly and faint. All else remained as before, saving that now at the far side of the old straw mattress where lay the dead, a human being crouched. Two new comers have just entered, Aimée and her aged companion, and perceiving this addition in the person of a man whose appearance and

December 7:

MISS C. CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—I have pleasure this week in sending you the fourth list of subscribers to "Rhineland," for the benefit of the poor little children whom I wish to befriend. To each and all I would tender my sincere thanks.

Countess Spreti.	Arthur Pease, Esq., M.P.
W. J. Colville, Esq.	Miss E. K. Cunningham.
Mrs. G. Aydon-Kelly.	Hy. Pitt, Esq.
Ed. Barker, Esq.	Mrs. Wm. Rose.
Mrs. Walshe.	Geo. Wright, Esq.
R. N. Crane, Esq.	Miss Clodd.
Mrs. Penny.	J. Gower, Esq.
Robt. Catling, Esq.	Mrs. Woollam.
"Lily."	A. Luxford, Esq.
Edward Mutlock, Esq.	Mrs. Throgmorton.

I would also thankfully acknowledge parcels of children's garments from Miss Dowsing, Mrs. Sutcliffe, Messrs. Lilley Bros. (linen-drapers, etc., Hackney), and one left at our house by a young lady who preferred not to give her name. As the treat will not come off until the second week in January, those ladies who are working for it need be in no hurry to forward their contributions, but I should be glad to hear of what nature their help may be, whether clothing or other necessaries for the tea, Christmas-tree, and treat generally, that we may not be over-burdened with some things and in want of others. I have bright hopes of the occasion being a success, and am promised the loan of the Memorial Hall, Bethnal Green, for the day (I think January 10th) and evening. Only one thing more I wish to say this week: that is, that all who would like their names to appear upon the list of subscribers to "Rhineland" must kindly send in before Christmas, as the list of my friends and supporters will be published in the book.

3, St. Thomas's Square, Hackney. CAROLINE CORNER.

December 14:

MISS C. CORNER'S CHARITABLE ENTERPRISE.

To the Editor.—Sir,—This week I send you the fifth list of subscribers to "Rhineland," my best thanks to each and all.

Rt. Rev. the Lord Bishop of Bedford.	Rt. Hon. the Countess of Caithness.
Baron Von Ivernois.	Baroness Bors.
Countess Walkenburg.	Mrs. Kerby.
Sir Joseph W. Pease, Bart., M.P.	J. Herbert Stack, Esq.
Mrs. George Barlow.	S. B.
J. Bowring Sloman, Esq. (2nd).	Robt. H. Peter, Esq.
Miss Dowsing (2nd).	Miss Julia Cooke.
Mrs. S. Dixon.	M. E. C.
Mrs. Owen.	Mrs. Lewis.
Mrs. Cooper.	Miss Glendinning.
Mrs. Mackesy.	Mrs. Townsend.
Mrs. O'Kittensby.	Miss Mary Bowes.
"Eliza."	Wm. Falkinbridge, Esq.
N. C.	E. Bertram, Esq.
E. R.	A. J. Cranstoun, Esq.
Kinnersley Lewis, Esq.	Miss Rutterford.
R. Huskisson, Esq.	Mrs. Everitt.
Edmund Holt, Esq.	Mrs. Mackinnon.
Dr A. Johnston.	

I would remind all would-be subscribers that the list will be closed on the 18th inst. The book will be ready for delivery about the 21st, and will make a pretty Christmas present. Sincere thanks are likewise due to Mrs. Skilton, "Lucretia," Miss Julia Cooke, Mrs. George Barlow, Miss Turner, Mrs. Radley and the Dorcas Committee of the Spiritual Lyceum for parcels of children's garments received. My little stock is increasing rapidly. Already I fancy I have enough to stock a small shop! I should be happy to shew them to any ladies who would care to see them—any afternoon. I have ordered tea for 200 poor little guests. My friends, I trust, will come to assist, but I would request all to communicate first with me, as the Memorial Hall, although a very nice place and only two minutes walk from Bethnal Green Station, Gt. Eastern Railway will not conveniently accommodate more than 300. I paid a visit to the Board School in that locality, and have the promise of the Head Mistress to send me the names and address of the poorest and most deserving parents of the children on their list: So, shall go myself, and manifesting a kindly, cheerful interest in my little protegés, take every care that the articles of clothing are well bestowed.

Now, one other request I would make: that is, the loan of a Christmas-tree for the occasion. Many parents have them for their little ones at Christmas. After it has served their purpose I should be thankful if they would kindly lend it for my poor children. Otherwise, I suppose I shall have to pay a visit to Covent Garden Market, and, at home, I am considered a very bad one at "making bargains." Some kindly disposed individual residing in the country might forward a fir-tree, and help me out of this difficulty; remembering always, particularly at this joyous season, that excellent couplet:—

"In Faith and Hope the world will disagree,
But all Mankind's concern is Charity."

3, St. Thomas's Square, Hackney. CAROLINE CORNER.

P.S.—A word to those ladies who are working for my Charity. We are mostly in need of BOYS' clothing—jackets, knickerbockers, waistcoats, shirts, etc.: besides which boots for both boys and girls are in demand. With Mr. Geo. R. Sims, I find the "boot difficulty" a hard one.

MESMER.

FROM "PIONEERS OF THE SPIRITUAL REFORMATION."

BY MRS. HOWITT-WATTS.

Mrs. Howitt-Watts in her "Pioneers of the Spiritual Reformation" gives some interesting extracts from Kerner's last literary production: "Some Researches," from which we get much valuable information concerning Magnetism and its effects, in the early days of its discovery. Being on a visit to a friend at the Castle on the Lake of Constance, the birthplace, home, and resting-place of Mesmer, Kerner occupied himself in collecting all particulars of this extraordinary man from hearsay and documents, most of them in Mesmer's own handwriting. From these we gather that Mesmer throughout life was passionately fond of wandering forth amid the glories of nature, exhibiting always an especial partiality for water—brooks and streams, which he loved to follow up and investigate upon their courses. Doubtless his organism was refreshed thereby, thus regaining the magnetism he so abundantly threw off. A veritable child of nature was Mesmer, revelling in its freedom and manifold delights; and awakening and developing a power "possessed only," we are told, "by those who maintain a many-sided intercourse and struggle with nature, as in the case of sailors, shepherds, mountaineers, tillers of the soil, etc."; by which is meant a superabundance of animal magnetism, which persons (especially those of a certain susceptible organism) derive from a

It appears Mesmer always wore beneath his linen shirt another of leather lined with silk, by which means he "sought to prevent the escape of the magnetic fluid."

It is believed he also wore "natural and artificial magnets" about his person, with the intention of strengthening the magnetic condition in himself. In striking accordance with our own "spirit communication" respecting metals, we read that when Mesmer laid his hands on a metal musical instrument bad results were produced upon his patients, the evil being ascribed to the influence of the *metal*; for tones produced by the same individual upon a *stringed* instrument called forth no unpleasant sensations, but "soothed to sleep," which reminds me that my Mother always falls asleep when I play the zither!

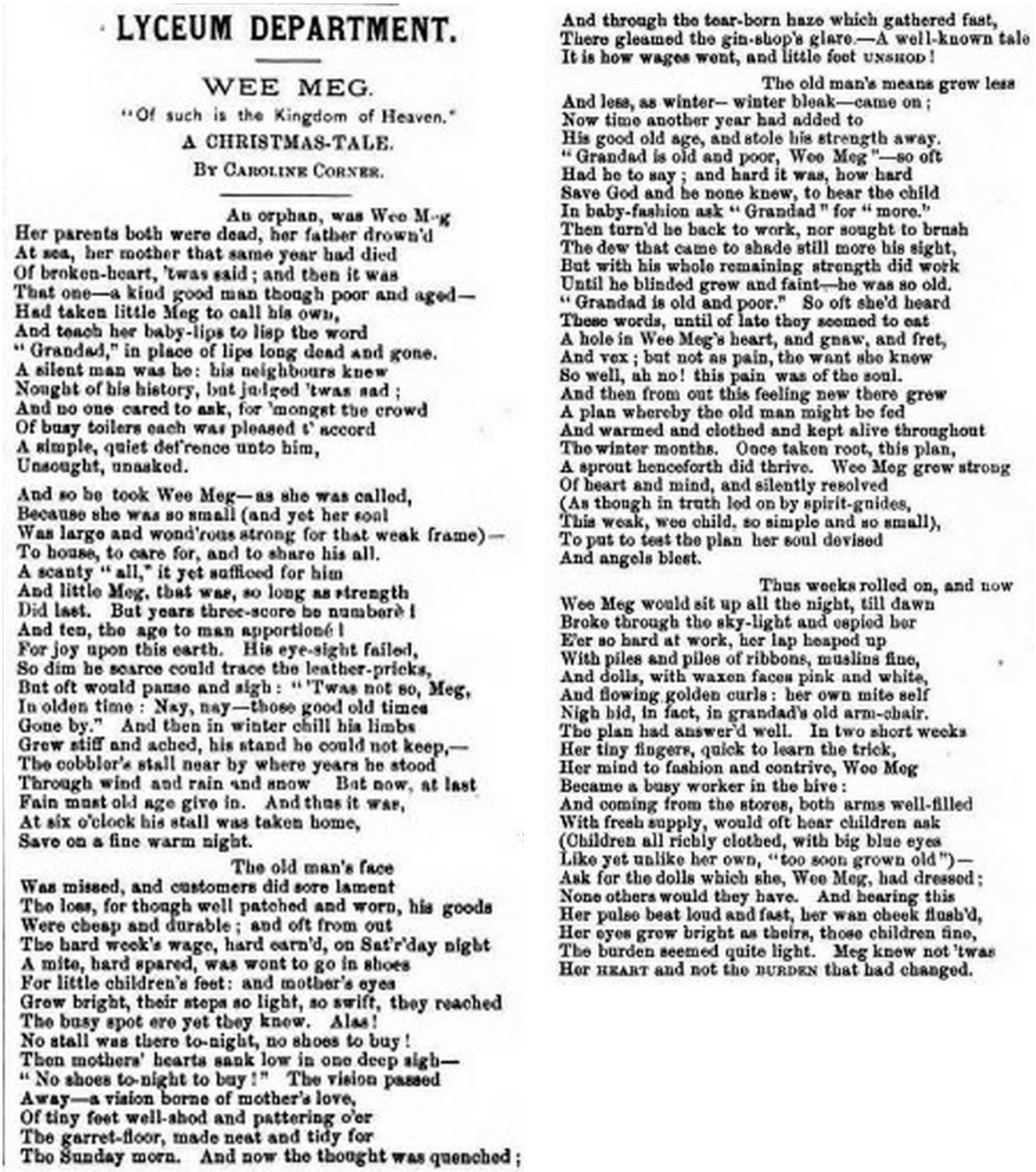
The restoration to sight of the young girl, Fräulein Paradis, is touchingly narrated: how she expressed disappointment at first with most things—ugly man, in particular! But the glorious sight of the star-bespangled heavens met with full satisfaction and appreciation. Raising her hands towards the "gleaming heavens," from her inmost heart she gave utterance to an ardent thanksgiving, exclaiming in her youthful and joyous enthusiasm:—

"Nothing in nature can be more glorious than this! If nowhere else an ardent impulse of worship towards the Highest were felt by the human soul, here where I stand, surely it must be felt beneath this shining canopy!"

Who has not felt the same when regarding the heavens in all their beauty and grandeur on a fine star-light night, when our thoughts from earth take wing and mount on high to God!

CAROLINE CORNER.

December 21:



LYCEUM DEPARTMENT.

WEE MEG.

"Of such is the Kingdom of Heaven."

A CHRISTMAS-TALE.

By Caroline Corner.

An orphan, was Wee Meg
Her parents both were dead, her father drown'd
At sea, her mother that same year had died
Of broken-heart, 'twas said; and then it was
That one—a kind good man though poor and aged—
Had taken little Meg to call his own,
And teach her baby-lips to lisp the word
"Grandad," in place of lips long dead and gone.
A silent man was he: his neighbours knew
Nought of his history, but judged 'twas sad;
And no one cared to ask, for 'mongst the crowd
Of busy toilers each was pleased t' accord
A simple, quiet def'rence unto him,
Unsought, unasked.

And so he took Wee Meg—as she was called,
Because she was so small (and yet her soul
Was large and wond'rous strong for that weak frame)—
To house, to care for, and to share his all.
A scanty "all," it yet sufficed for him
And little Meg, that was, so long as strength
Did last. But years three-score he numbered!
And ten, the age to man apportioned!
For joy upon this earth. His eye-sight failed,
So dim he scarce could trace the leather-pricks,
But oft would pause and sigh: "'Twas not so, Meg,
In olden time: Nay, nay—those good old times
Gone by." And then in winter chill his limbs
Grew stiff and ached, his stand he could not keep,—
The cobbler's stall near by where years he stood
Through wind and rain and snow But now, at last
Fain must old age give in. And thus it was,
At six o'clock his stall was taken home,
Save on a fine warm night.

The old man's face
Was missed, and customers did sore lament
The loss, for though well patched and worn, his goods
Were cheap and durable; and oft from out
The hard week's wage, hard earn'd, on Sat'r'day night
A mite, hard spared, was wont to go in shoes
For little children's feet: and mother's eyes
Grew bright, their steps so light, so swift, they reached
The busy spot ere yet they knew. Alas!
No stall was there to-night, no shoes to buy!
Then mothers' hearts sank low in one deep sigh—
"No shoes to-night to buy!" The vision passed
Away—a vision borne of mother's love,
Of tiny feet well-shod and pattering o'er
The garret-floor, made neat and tidy for
The Sunday morn. And now the thought was quenched;
And through the tear-born haze which gathered fast,
There gleamed the gin-shop's glare.—A well-known tale
It is how wages went, and little feet unshod!

The old man's means grew less
And less, as winter—winter bleak—came on;
Now time another year had added to
His good old age, and stole his strength away.
"Grandad is old and poor, Wee Meg"—so oft
Had he to say; and hard it was, how hard
Save God and he none knew, to hear the child
In baby-fashion ask "Grandad" for "more."
Then turn'd he back to work, nor sought to brush
The dew that came to shade still more his sight,
But with his whole remaining strength did work
Until he blinded grew and faint—he was so old.
"Grandad is old and poor." So oft she'd heard
These words, until of late they seemed to eat
A hole in Wee Meg's heart, and gnaw, and fret,
And vex; but not as pain, the want she knew
So well, ah no! this pain was of the soul.
And then from out this feeling new there grew
A plan whereby the old man might be fed
And warmed and clothed and kept alive throughout
The winter months. Once taken root, this plan,
A sprout henceforth did thrive. Wee Meg grew strong
Of heart and mind, and silently resolved
(As though in truth led on by spirit-guides,
This weak, wee child, so simple and so small),
To put to test the plan her soul devised
And angels blest.

Thus weeks rolled on, and now
Wee Meg would sit up all the night, till dawn
Broke through the sky-light and espied her
E'er so hard at work, her lap heaped up
With piles and piles of ribbons, muslins fine,
And dolls, with waxen faces pink and white,
And flowing golden curls: her own mite self
Nigh hid, in fact, in grandad's old arm-chair.
The plan had answer'd well. In two short weeks
Her tiny fingers, quick to learn the trick,
Her mind to fashion and contrive, Wee Meg
Became a busy worker in the hive:
And coming from the stores, both arms well-filled
With fresh supply, would oft hear children ask
(Children all richly clothed, with big blue eyes
Like yet unlike her own, "too soon grown old")—
Ask for the dolls which she, Wee Meg, had dressed;
None others would they have. And hearing this
Her pulse beat loud and fast, her wan cheek flush'd,
Her eyes grew bright as theirs, those children fine,
The burden seemed quite light. Meg knew not 'twas
Her heart and not the burden that had changed.

December 28:

MISS C. CORNER'S CHARITABLE WORK.

To the Editor.—Sir,—I am happy to tell you and your readers that most satisfactory progress is being made in my charitable endeavours for the poor children of East London. "Rhineland" has done (and is still doing) a noble service. I am sorry the book was not ready by Christmas. If it were anybody's fault it was the author's in insisting upon its being "a little beauty." I think all the subscribers will agree with me in that the author has "had her own way," which she does whenever she can! "Rhineland" *is* "a little beauty"—externally, I mean: and for this I am indebted alike to the publisher and to Mr. Robt. H. Peter for the pretty and artistically-executed design on the cover. I trust all may be as pleased as myself.

Now, I would thank all who have sent their subscriptions since last I acknowledged them, and request others to continue the same, in order that something nice may be done for the "puir auld folk," at some future time, out of the proceeds of "Rhineland." Again, I offer thanks for parcels of children's clothing to Mrs. Sharington, Mr. Atkinson, Mr. T. Dowsing and friends, Mrs. Wharmby, Miss Taylor, Dr. Harris, Mrs. Thornley, Mrs. Firth, Mr. and Mrs. Walter Corner, and two ladies from Camberwell: also to Mr. George Barlow and Mrs. S. Dixon for boxes of toys, and to Mr. W. Harris and friends for a monster Christmas tree. Next week a last word prior to January 10th. Wishing all a Happy and Prosperous New Year. CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

Since the List of Subscribers was made up, the Baroness Burdett-Coutts has, with best wishes for the success of the work and very kind expressions of regret at being late, on account of travelling, etc., desired that "Rhineland" and "Styria" be sent to her.

January 4, 1884:

MISS C. CORNER'S CHARITABLE WORK.

To the Editor.—Sir,—I have little to say this week; only that all promises fair for January 10th.

My sister and I went on Saturday to see some of the 200 in the "slums" of Bethnal Green. We were received most kindly, and many were the blessings heaped upon us. All the mothers, followed by swarms of youngsters, were summoned by the one whom we called upon. In each house we were the centre of a large group, all talking at one and the same time, while the children's grubby, outstretched hands and voices clamouring for tickets for the Christmas Tree, "Gi' me one, lady—do!"—made a veritable forest and a Babel around us. I could tell many an amusing anecdote of that expedition were it not for taking up your valuable space. All were kindly disposed, and could not have been more appreciative. "Lor bless yer, my dears, it's very good of yer, it is!" They would patronize us in spite of the air of importance we assumed at first.

It always ended in a good laugh all round, and a host escorting us to the next house of call. But it was terribly hard work, for some of the houses lay wide apart, and none possessed a chair to sit upon when there.

My sister and I have been knocked up ever since, and I fear we shall have to give up "visiting" to those blessed with more physical strength. It is a great pity, as the poor people seemed to enjoy it, and I feel it would do them good.

As a rule, each family occupied but one room; but I rejoiced to see the children, for the most part, looking well and happy. A few hulking, evil-looking men scowlingly asked, "What are you doin' 'ere?" but others rather admiringly stood and exclaimed, "What d'ye think o' that, Bill?" and "Bill" and fraternity pleaded hard for tickets for the Children's Treat.

One little home was a perfect pattern. Two rooms this family had, father and mother quite young people, with four or five children, and a new one born on Christmas day. We knelt by the bed where the mother lay, and complimenting her on her neat little home, we were pleased to hear the good woman ascribe it all to her husband—a steady, hard-working man, fond of home. Everything was so clean, and orderly, and even tasty, in that little room. Leaving a packet of tea, we wished her a Happy New Year, and took our departure.

I wish all who have taken such a kind interest in my 200 poor children could be present on January 10th. At any rate, I hope many may, in spirit. CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

COLUMN FOR THE YOUNG.

LIFE AND DEATH.

BY THE BARONESS ADELMA VON VAY, née COUNTESS WURMBRAND.

[Translated by Caroline Corner.]

There are people to whom this life is full of beauty and gladness. So circumstanced that every want is attended to, they know not the meaning of hunger. Their dwellings are abodes of comfort, wherein every wish is gratified, every indulgence supplied. Therein they may revel in enjoyment—society music, dancing, feasting and all things that go to make up the luxuries of life. In a constant whirl of amusement, no time is allotted to meditation—well, PERHAPS, for them! They but skim over the surface of life, sipping its sweets and enjoying, without thought of the why or wherefore. Such mortals have a dread of dying: they put aside that ghastly grim fact as for others, not for themselves. Meanwhile the skeleton beneath the flesh speaks of it every day, though they will not heed nor hear.

"Mortal, thou must die! Everything must thou leave behind to pass away to a life unknown to thee."

But the mortal continues to laugh and dance and flourish the wine-cup, saying:

"Now we live, let us be happy—let us enjoy!"

When such a one dies—what then? His soul is fettered to the earth. He has no strength to bear him away to the higher spiritual spheres: and he, who on earth was so rich, is now a poor beggar, craving for prayer and assistance.

* * * * * *

In the corner of a remote street, in a large and beautiful city, there sat a little girl. No home had she, nor parents, only the little brother whom she now holds close in her arms. A poor lone child, who from infancy had known nought but want and misery. All she had to keep out the cold, this bitter winter's night, was a few old rags. In her large blue eye was the famished gaze of hunger, in her breast the old aching gnawing pang. Not a crumb had passed her lips all day. To-night she sank exhausted on the stone where now she sat, and hugging her burden to her breast, sought to give warmth to the frozen little limbs. By and bye the moon slid out from behind the threatening black clouds, and lit up the spot with its pure soft rays. Chill yet kindly, it was as a friend gazing compassionately upon her. The sudden light was cheering, and the beams falling full upon her made her wan face smile for a moment, ever so faintly; and looking up in response she said:

January 11:

"RHINELAND": MISS CORNER'S CHARITIES.

To the Editor.—Sir,—I trust all subscribers have received "Rhineland," and are pleased with it. The 2s. 6d. edition is exceedingly pretty, and in everybody's opinion well worth the extra shilling. I hope to continue receiving subscriptions for the book, and would remind all to forward postage (2½d. each copy). I was in hopes of reserving a little store for the future benefit of a number of poor old people, but to my dismay and regret the postage has swallowed up all! However, if the book goes on selling well, the edition will run out, and then we must see if anything be left for this other good purpose. When this is in print, I trust we may be in the midst of the enjoyment of the 10th. Next week no doubt the MEDIUM will give a report. Meanwhile, I have only to tender my best thanks for parcels received from Mr. Aldridge, Miss Proud, Mrs. Walter Glendinning, Mr. Caroll, Mrs. Michell, Mr. Luxford, Mrs. Allen, Miss Cunningham, Mrs. Parkinson, Miss Rutherford, and "A True Friend to Poor Suffering Humanity." I have also to acknowledge the kindness of the Countess of Aberdeen in sending for two copies of "Rhineland."

CAROLINE CORNER.

3, St. Thomas's Square, Hackney.

P.S.—If I have inadvertently omitted to forward any copies of "Rhineland" to the subscribers, I would be obliged if they would kindly remind me on a post card.—C. C.

WORKS NOW READY.

Royal 16mo., Price, Limp, 1s. 6d.; Presentation Edition, 2s. 6d.

RHINELAND: LEGENDS, MUSINGS, AND RECOLLECTIONS. By Caroline Corner, Author of "My Visit to Styria," "'Twixt Will and Fate," &c.

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January 18:

MISS CORNER'S NEW YEAR'S TREAT TO 200 POOR CHILDREN.

So much interest has been aroused by Miss Corner's charitable work, that we have received special requests from various parts of the country that a report be inserted to give the necessary information as to how the Treat on January 10, went off. Notwithstanding pressing engagements we could not resist the pleasure of being present. A few of our readers were also in the room, but as the Memorial Hall, Bethnal Green, was crowded, a large attendance of the public would have been a misfortune. The chief point of interest was Miss Corner: "Which is Miss Corner?" Then those who had the pleasure of her acquaintance were in a state of wonderment to know *how she had done it!* How did she get all these subscribers—and influential ones, too—for her "Rhineland?" How did she get all that clothing and those toys, and everything in such abundance for tea? And where did all these children come from? What a bother it would have been to collect such a representative juvenile assembly, even if all the rest had been in a state of preparedness.

And so old heads were puzzled, while young ones were curious. Miss Corner was the point of interest; and as such she was ubiquitous—a centre everywhere, without any definable circumference. There was no ostentation on her part—no display of superiority. The truth is—Miss Corner is a worker: a spiritual worker; an instrument of purposes beyond her own immediate powers of comprehension, as to their ultimate results. She is an "organization," with all the offices and officers, complete and harmonious.

But it was not a one-woman idea; its universality commended it to all. Early in the afternoon a working party of some twenty ladies and gentlemen met at the hall to dress the Tree, which stood about thirteen feet high, and was, when finished, loaded with some hundreds of pretty objects, and ablaze with candles and coloured lanterns. The number of friends was augmented, and at 4.45 over forty sat down to tea previous to the great event of the evening. At 5.30, the little guests were admitted, who came opening wide their eyes, with admiration of the splendidly decorated Tree, which for the time being eclipsed all other considerations.

Two hundred boys and girls partook of a well-furnished tea, and they enjoyed the good things with evident satisfaction. The willing energies of Miss Corner's corps of assistants soon cleared all away and arranged the guests for the distribution of prizes from the Tree, which important ceremony commenced at 6.30 and lasted till 8 o'clock. Tickets bearing numbers were distributed to the children, and as the numbers from the Tree were called out, the holders of tickets claimed the article numbered the same as their tickets. In this laborious and noisy undertaking, Dr. Cursham Corner and Mr. Robert H. Peter did excellent service, for the more eagerly they tried to do their duty, the more demonstrative became the children's voices, as they began to manipulate their toys and put the mechanical ones through their exercises.

The third act consisted in the distribution of clothing. In the adjoining room a large assortment of excellent clothing was sorted out in readiness. That the contributors may see that their gifts were duly appropriated, we give a list of the articles:—

For Boys.	For Girls.
5 Suits.	33 Frocks.
9 Jackets.	41 Flannel Petticoats.
17 Trousers and Knickerbockers	12 Wool Petticoats.
14 Waistcoats.	43 Top Petticoats.
3 Flannels.	30 Chemises.
16 Flannel Shirts.	10 Capes.
16 Cotton Shirts.	40 Plaids and Wool Wraps.
4 Overcoats.	10 Aprons.
46 Comforters.	8 Bonnets.
17 Caps.	3 Out-door Jackets.
45 Socks (pairs, mostly knitted)	4 Flannel Jackets.
17 Boots (pairs, boy's and girl's)	3 Stays.
	2 Muffs.
Babies' Shoes.	12 Hats.
Hoods, Gloves.	6 Pocket Handkerchiefs.
Cuffs, etc., etc.	3 Flannels.

A committee of sixteen ladies was appointed to make appropriate selections for each child. In twos they were admitted into this "robing room," Signor Rondi and Mr. Walter W. Corner guarding the portal and marking with chalk the children's backs as they were admitted. This was a tedious but most interesting process. It was a pleasure to

see with what worldly wisdom and business-like eagerness, little children discussed their wants with the ladies, and secured what they required. For each girl there was a handsome New Year's Card, presented with Miss Corner's own hand; a large orange was given all round; and each mother or relative waiting for her little charge had a quarter of a pound of tea.

Visitors, assistants and little guests all seemed to be in the height of enjoyment all the evening, and the lively nature of the proceedings was heightened and varied by pianoforte music. Close upon ten o'clock the children had all left, and all was over.

Miss Corner's work has been a most gratifying success, and those who have taken part with her may rest entirely satisfied that they did the right thing in responding to her appeal.

The following letter received from the Baroness Adelma Von Vay, will show the influence of the work in foreign lands:—

"Golssen, Berlin, Jan. 8th, 1884.

"My beloved Carrie.—Your beautiful 'Rhineland' has arrived. What a success! How well written: so full of spirit, *esprit*, wit, and nice thoughts and legends. It is a gem. I am quite enraptured. I am sending one copy to the Princess Schönberg, Prince Emil's daughter, at Potsdam. I would also like Prince Otto Wittgenstein to have one. I am sure to *show* not *lend* the book to many acquaintances, and hope they will write for it.

"We leave on January 28th, for Paris; and go slowly down to Pau.

* * * * *

"How much I should like to be with you on the 10th! How I should enjoy it, dear Carrie! Well, I feel sure it will be a success; and I mean to devote my new book of Prayers and Essays to my poor children of Gonobitz. Before leaving Germany I send you the MS. of the 'Diary' (translated into English by Caroline Corner). We must see about doing something with it by-and-bye.—Much love, dearest Carrie, from your true friend, Adelma."

February 8:

LITERARY NOTICES.

"THE ROMANCE OF MY LIFE."

I am delighted to see that my late charitable work so satisfactorily begun, is being taken up by others more experienced and far more able than I.

In Styria, the Baroness Adelma Von Vay is about to publish, in German, a volume of Essays and Prayers (written or spoken under spiritual control) for every day in the year, the proceeds of which the authoress will herself put to the best practical use in relieving and assisting the poor peasants—particularly the children—many of whom are in a most wretched, low, and pitiable condition. The Baroness, well-known and still more esteemed and beloved, as she is by all classes of society, from crowned heads downwards to the hungry wayfarers who make the "Hungarian Baron's" pretty villa a haven of rest and relief, will assuredly meet with success, and reap many a blessing, besides the all-sufficient inward satisfaction she will enjoy in feeling and knowing she has done still more good in the world.

And now I rejoice to find that here in London our little waifs are, through the generosity of another kind heart, to "have a day in the country."

For this purpose Mrs. Gunyon (Edith Saville) has written a fascinating little book, "The Romance of My Life," that once taken up cannot be put down. It is the life-history of one born in the poverty-stricken streets of the crowded city: a most appropriate theme for the object of the work. From beginning to end it is an excellent picture of human nature, teeming with those quaint bits of child-philosophy which are so apt, so full of unsophisticated wisdom.

Having had the good and Merciful Father of All portrayed to him as a monster man with saucer eyes, Jack, Joe's confrere, who had a propensity for "applying other people's property to himself" would say: "Joe, is God peeping out of the clouds? Just look if you can see his big eyes."

One day when there was a loud thunderstorm, and he had not been stealing nor cheating, said Jack: "Joe, I 'aint been cheatin'. What is God so savage about?"

To which his comrade made the ready and logical response. "But p'raps somebody else has, Jack!"

Throughout there is such an air of reality that one cannot regard it as fiction: and yet it is a veritable "romance," although the hero is so common-place a little fellow—but one in a multitude, alas!

Interspersed, and in nowise interfering with the interest of the story, are sentiments eloquently expressed, of the broad yet highest and noblest order.

The concluding chapter reads like a glorious prophecy of the future, suited alike to old and young. The very last sentences in the interesting little book are these:—

"The breath of intelligence is diffusing its perfume over the earth, and the white-robed goddess of Truth is unveiling the temples of hypocrisy and falsehood—her greatest foes."

The price being so low (1s. 6d.) one might well have doubts of its proving a success in a benevolent way: but to my delight I hear that the fund is already satisfactorily increasing, and should it continue, in a short time the authoress will have sufficient, whereby to give a large number of wan, wasting little creatures an enjoyable day in Epping Forest, when suitable wheather comes.

Caroline Corner.

Rhineland. By Caroline Corner, Author of "My Visit to Styria," etc. (J. Burns.)

Miss Corner displays as much wisdom as benevolence in the method she is taking to collect money for improving the condition of the poverty-stricken denizens of the East End. "Rhineland"—from the sale of which she has already realised sufficient to give a Christmas "treat" to a select company of ragged hungry children—is a pretty little volume, attractive in exterior, and amusingly instructive in contents. This "reminiscence of her youth" is an interesting account of a first visit paid to the romantic district on the "banks of the Rhine." Interspersed with good descriptions of scenery she relates many legends of that historic land, and indulges in personal retrospect of the happy time she spent as the guest of Prince Emil Wittgenstein, to whose memory she dedicates her story. From the further proceeds of her venture she hopes to defray the cost of "a cup of good tea," and a suit of comfortable apparel, given to a number of poor old people.—"The Whitehall Review," January 24th, 1884.

Conclusion

As said, the presented material is concentrated mainly on the *Spiriter Forscher Verein* in Budapest and Adelma's connections with those friends who were her guests at her home in Slovenske Konjice, as the result of our common recent visit to Budapest and Jan's visit to England, where important information was gathered in this respect. It represents the basis for its further elaboration into individual papers.

Besides that, next months will be dedicated to the arrangement of all collected data and texts into an archive, which will be easy to inspect.

Now, to the unanswered questions raised by Mark Demarest at the time of the symposium in 2012:

… I think that could be a fruitful topic of investigation for someone who has more at stake in this particular activity … particularly of the elaborate numerological super-structures that we find in the "Spirit, Power and Matter". … I have the experience of a lot of texts in this general discipline in English between the late seventeen hundreds and the end of the second world war, and I have never seen a more elaborate numerological super-structure than one we encounter in the "Spirit, Power and Matter". It is fascinating to me, I cannot find nor figure out where Von Vay could have gotten that kind of super-structure from. It appears to me to be a creation of hers, one that has very few precursors and very few imatators. So, I am very curious to know who read Von Vay in German or in other languages other than English between late eighteen sixties and 1948 in England or in the United States, and how those readers coopted and reacted against her theoretical work. That to me is a very important question, perhaps the most important of the three questions I've raised and here is why.

Jan Ciklenečki will probably address this issue to some extent in his elaboration of various reviews of Adelma's two major works, *Spirit, Power and Matter* and *Studies from the Spirit-world*, but it seems that there were very rare who dared to critically approach the content of the *Spirit, Power and Matter* already at that time.

… We have a problem in Spiritualist history generally and that is: we know that was the Spiritualist Internationale, an international Spiritualist movement. Paul Johnson either has or will point this out in his talk. Definitely was one, but we really don't understand the connections between American Spiritualism, Commonwealth Spiritualism, by which I don't mean only the Spiritualism in England, Scotland and Ireland, which are themselves different, or Wales Spiritualism for that matter, which is yet again different. We don't understand the relationship within the Anglo-American Spiritualism or its relationship to the various forms of Continental Spiritualism, because there are wide differences in belief theory and practice just between the French and Spanish versions of Continental Spiritualism; fractions of Nordic Spiritualism and Russian Spiritualism and yet more differences. We know that there was a network, and it was relatively attenuated network, there were relatively few important nodes that linked these national discourses together, and I at least am convinced that Von Vay was an important node in this Spiritualist Internationale, but her connections and influence I think are incompletely understood at best.

Although, some connections can be discerned through the inspection of spiritualist periodicals, especially that "unimportant" information in small print about the movement of those spiritualists we are interested in, the "real" information in this respect can be obtained, in my opinion, only by seeking to get insight into the correspondence between these individuals. But this is hard to obtain. Adelma writes in her diary that she received about 100 letters per month and she published in her diary about 20 of them. In addition, 4 letters of

Jurij Humar to Adelma were published also in Slovenian newspaper by certain Slovenian professor. We are now exploring if there is any legacy of this person available.

Was there a connection between Emma Hardinge Britten and Adelma von Vay? Without doubt, and it was a close connection; it was a connection as important to Emma as her connection with Marie countess of Caithness, but unlike her connection to Marie countess of Caithness, about which we know a great deal, we know nothing about the nature of the relationship between Emma Hardinge Britten and Adelma von Vay.

We can understand from the article in *Religio-Psychological Journal* that Adelma wrote to Ema in regard to the nature-spirits, but we can get the impression as she didn't get a reply at that time. Maybe, the relationship grew more responsive at the time when Ema was preparing the *Nineteenth Century Miracles*.

We know nothing about a possibility of direct relationship between Von Vay and Helena Blavatsky, something that is equally important to us to understand.

Yes, but it seems that we could maybe understand something more by researching the role of Dr. Gustav Bloede, who seems to have had an interesting position in the spiritualist movement and in the early period of the TS, especially in the time of the publication of the *Isis Unveiled*.

We know nothing about the relationship between Von Vay and Marie countess of Caithness, a woman with whom she would have had much in common, theoretically, geophysically, the works.

We know that Adelma had strong connections with France, but she doesn't specifically mentions Lady Caithness as her correspondent, although this relationship was most probably quite intense.

... my read ... is that Von Vay was extraordinary important, given how little material written by Von Vay was actually available to Anglo-American Spiritualists during her own life-time. So, given her significance, which I think is uncontrovertable, we may not understand that, but we can't deny that it is real ...

Let me try to throw some light on that. 1. She is aristocrat and quite close relative of Prince Emil von Wittgenstein, what already gives her by itself an important position. More over, Emil reports that he relies much on her opinion and advice, and Adelma brings news about Emil's movements in the spiritualist periodicals. (I have collected these entries and Emil's own publications which I will share with Paul if he intents to further explore this connection.) 2. She speaks several languages; in her diary she says that she spoke French, English and German already at the age of 10; from her diary we can discern that she is familiar with Italian and Latin as well, and probably a little also with Greek. So, she can communicate, as she does with Queen of England when the latter visits Germany when Adelma is 17 years old. 3. She is practically the only writer who writes the original spiritualist literature in German language, besides scientific works of Zoellner and Aksakow. 4. Her primary role in the expansion of spiritualist movement in Austro-Hungarian Empire is undeniable. 5. Von Vays travel a lot troughout the Continent. 6. She corresponds a lot with correspondents from all parts of the world. 7. We see that Adelma is directly or indirectly present in the spiritualist magazines quite regularly. On the other hand, she doesn't want to be exposed to much and she says in her diary that there are things which she cannot talk about.

Incomplete bibliography of Adelma von Vay

Work in progress
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June 2018

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